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Elijah Under the Juniper Tree, or The Ministry of Disappointment

By REV. WILLIAM EDWARD BIEDERWOLF, D.D.
Evangelist, Author and Director of the Conference

TEXT:—"It Is Enough; Now, O Lord, Take Away My Life." —First Kings 19:4.

Who told Elijah it was "enough"? God never told him so. Elijah wanted to die, but God had it so arranged that Elijah was not to die at all. He had his transportation already prepared. Elijah was to be distinguished by an honor such as no other saint has ever had. The angels of God were to come for him in a burning equipage, and Elijah, who in a fit of despondency wanted to die, was to go sweeping into glory in a blazing chariot with wheels of flame and horses of fire. If God had answered Elijah's prayer the life of the old prophet would have closed without its crowning glory.

What was the matter with Elijah? Some one has truthfully said, *"No man, with a man's heart in him, gets far on his way without some bitter, soul-searching disappointment."* And this was the matter with Elijah. He was a disappointed man. His life he thought was a failure. Only the day before success seemed well-assured. On Mt. Carmel the great object for which he had prayed and lived and toiled seemed on the point of being realized. Israel was at last to be redeemed. At his triumphal encounter with the priests of Baal the people with one voice had acknowledged Jehovah to be the true and only God, and in the vision of his hopes he had seen every vestige of idolatry swept away in a great and permanent reformation that was to leave his native land prosperous and happy because of the blessing of his God, the God of heaven, upon it. But now the vision had vanished like the unsubstantial fabric of a dream. The cup of success had touched his lips but now it lay in scattered fragments at his feet. And Elijah was discouraged. He said it was enough, and he wanted to die.

It was a magnificent triumph, that of Elijah, over the 450 priests of Baal. The king of Israel and the people had forgotten

God and given themselves up to idolatry. For more than three years God held the rain in the skies and famine was abroad in the land. He did it, James tells us, at the request of Elijah, who had told king Ahab that it was not to rain for that length of time. And the people were in sore distress.

Elijah challenged the priests of Baal to a showdown as to who really was God, Baal or Jehovah. They prepared each side its altar, placed the sacrifice thereon and called on their God to send the fire. You know the result. There is only one God who could do a thing like that.

Elijah's victory was complete, the supremacy of his God was established, the people were convinced, the four hundred and fifty priests of Baal were slain, and Elijah told Ahab to drive quickly home lest the heavy rain about to fall render the roads impassable. For seventeen miles Elijah, according to custom, ran before the chariot of Ahab to the city of Jezreel, the summer capital where Jezebel, the heathen queen was living.

Elijah no doubt waited without the city while Ahab went in and told Jezebel all about it, *"and withal how Elijah had slain all the prophets of Baal with the sword."* Elijah had high hopes of what the mighty manifestation of Jehovah that day would mean and he was not prepared for the unexpected outcome of the interview between the king and the queen.

Jezebel, the Lady Macbeth of Israel, heard the report with intense mortification, and her rage knew no bounds. She had but one thought. It was that of revenge. And she sent a message to Elijah every word of which was a dagger. Referring to the slain priests of Baal she said to him, *"So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time."*

And Elijah *"arose and went for his life."* We would like to think of Elijah standing erect on his feet and daring the imperious queen to do her worst, but he flees like Orestes pursued by the furies in Argos. We think of Chrysostom when Eudoxia, the queen, threatened him. *"Go tell her,"* he said, *"I fear nothing but sin."* We think of Basil when Valens, the emperor, sent him word that he would be the death of him. And Basil said, *"I would he would; I shall but go to heaven the sooner."* We think of Martin Luther who said, *"I care neither for the Pope's favor nor his fury."* But Elijah's story is a different one.

Still, *"discretion is the better part of valor,"* and it may have been the part of wisdom for Elijah to *"go for his life,"* but we are certainly not without warrant in expecting something better

from this man, whose very name means, *"Jehovah is my God,"* than losing himself in despondency and discouragement, so much so that he wanted to die.

> *"A trouble is a ton, or a trouble is an ounce,*
> *Or a trouble is what you make it;*
> *And it isn't the fact—that you're hurt that counts,*
> *But only—How do you take it?"*

But Elijah was the victim of crushed ambition, of disappointed hopes and expectations, and he said, *"It is enough; Now, O Lord, let me die."*

It is not very probable that any of us would care to undertake the control of divine providence in ordering the events of life, but it is astonishing how very often we find ourselves thinking that we could have improved upon what God in His supreme intelligence premitted or brought to pass. Much of the history of mankind must be written in the language of cruel disappointment. I was about to say *"crushing disappointment,"* but we must stop long enough to thank God for the heroic souls who have not allowed themselves to be crushed though its iron hand has been laid heavily upon them.

Moses had one great ambition. It was that he might lead his people into the land of promise. But while they went in Moses had to die just outside its borders.

David's great hope was that he might build the temple for the glory of God. All his life he had gathered treasure and drew his plans, but he never lived to see a single stone in its foundation.

Abraham and Jeremiah, and many others of Old Testament times, had their aspirations and their visions for the realization of which they had earnestly hoped and prayed, but they were denied. The same thing is true of multitudes who have lived in the New Dispensation.

Lincoln's face was furrowed with anxiety for the peace and prosperity of a reunited nation, but the fatal wound of an assassin's bullet denied him the satisfaction of seeing it accomplished.

Samuel Mills, the leader of the famous Williams College Haystack Prayer Meeting, desired above everything else to preach Christ to a pagan world. But he died on his way and was buried at sea.

These all, of course, would have had it otherwise, and, in the disappointment that came to them, doubtless wondered, as many

here this morning have wondered, and as others of you will wonder when the hour comes, just why it had to be so.

In your case it may be that of disappointed ambition. You had hopes in early years of reaching the top of the ladder in your profession, but now you have come to an age and to a place where you are sadly aware of the fact that others have surpassed you in the race while you are but a man of mediocre achievement.

It may be that your material possessions have been swept away. You worked hard the long years through, you deprived yourself of many things that your savings might at least provide comfort for the latter years, and now you find yourself with the accumulations of a life time suddenly gone and the disappointment of it all has given you sleepless nights.

Once more, it may be that your health has broken. I have in mind just now a young woman of high Christian character, a volunteer for the foreign mission field. She believed it was the will of God for her and she was supremely happy in her choice. Then came ill health that gradually grew worse, and she knew that her ambition, the noblest of all ambitions, that of service, was not to be realized. Death came for her at twenty-six and found her with *"Thy will be done"* in her heart, but do you wonder that for a time, out of the depths of her great disappointment, she was somewhat rebellious because she couldn't understand and God didn't seem to care?

And there are many other great disappointments. Time does not permit their mention. They fall upon us with crushing weight. They come like a thief in the night to rob us and leave us, apparently, very poor indeed. They make life seem like a long shipwreck with the debris of shattered ambition and unrealized happiness scattered all about. And we find ourselves asking the question, Why did God make the world this way? Why does he permit such things to happen? Why does he allow these back breaking burdens of care and responsibility to be laid upon our shoulders? Why does He permit these heart-breaking disappointments to come into our lives? If He is the God we assume Him to be why could He not make life all sunshine and happiness?

Now, it is not at all difficult to give an answer, in a general way, to questions such as these. But just why your particular disappointment, that seemingly wrought havoc with your life, came to you, you may never in this life be able to understand.

"Not till the loom is silent,
And the shuttles cease to fly,

Will God unreel the canvass
And explain the reason why,
The dark threads are as needful
In the Weaver's skillful hand,
As the threads of gold and silver,
In the pattern He has planned.

And so God understands all about it, and back of it all there is the guiding hand of a Providence that can see a good deal further than either you or I can.

Sometimes our failures and our disappointments are the doorways through which we enter into a larger and fuller life.

Paul wanted to go eastward, but God blocked his way and turned him toward the west, and with his ministry here came the greatest triumphs of the Christian faith.

Livingstone's disappointment gave him a tomb and a tablet in Westminster Abbey among the immortals. He had his heart set on going to China, but God said, "No," and sent him to Africa.

Washington's military career was a series of failures until he turned like a lion at bay, recrossed the icy Delaware and overwhelmed the Hessians at Trenton.

Grant was disappointed in almost everything he undertook to do. He failed as a farmer. He failed in the real-estate business. He couldn't even get an appointment as County engineer. In 1860 he became a clerk in his father's store, but he said, *"I was no clerk, nor had I any capacity to become one."* But the Rebellion broke out and Grant rose to fame as the greatest soldier of his day.

Lincoln met with disappointment on every hand because God had other plans for him. In commercial life he failed. He couldn't even become a successful storekeeper. In military life he failed. He went into the Black Hawk War a captain and came out a private. In political life he failed. He ran for the Legislature but was defeated.

Phillips Brooks was keenly disappointed over his complete failure as a school teacher, but failing here he turned to the ministry and among the princes of the pulpit there have been none who have ever surpassed him.

But there is another thing that needs to be said just here. Life without adversity, without suffering and disappointment would be pretty much life without character. Why is it that the English oak is coveted by ship-builders the world around? It is because of what the storm and the strong winds have put into it. So likewise it is what the storm puts into us, the constant wrestling

with opposing winds, that works gianthood into men, as toughness into trees.

Disappointment is sometimes God's antidote for self-sufficiency. *"No Phidias,"* says Newell Dwight Hillis, *"ever polished his marble with softness and warmth; perfection is through the chisel and sharp blows of the mallet. Steel is iron plus fire. Tools are wood plus gashing axes, and statues are marble plus the chisel whose every stroke makes the sparks to fly."* It is the cutting and the grinding that makes the diamond glitter. And far more of real worth and high-degree quality, and eternal values are wrought out in us while passing through the school of adversity and trial and disappointment than the soul embittered by these testing experiences ever dreams of.

"When fell Thy dreadful shadow, and it seemed
That all was blackness, yet the silver gleamed
Beyond the clouds; and, in the vanished years,
That once were darkened with remembered tears,
I know these came to me at Thy commanding—
Kindness and Love and Understanding."

There was One who suffered as no other one has ever suffered. He too had His disappointments. One of His disciples denied Him, another betrayed Him, and all the rest *"forsook Him and fled"* in the hour when He needed them most. And on the Cross He felt Himself forgotten of His very Father in heaven. *"My God, my God, why hast Thou forsaken me?"* He cried.

Have you ever looked upon that celebrated painting by Delaroche in which he portrays a notable assemblage of world celebrities, standing, as it were, before an imaginary tribunal of justice? The justly famous canvas, background and foreground, is filled with seers and sages, poets and philosophers, reformers and martyrs, a great multitude of those who have achieved distinction in the various departments of life.

But I wonder if you have ever noticed that in the very forefront are placed those who, pre-eminent for their attainment, are pre-eminent also for their suffering. Another, describing the painting says, *"Denied his ambition and the promised land, Moses leads the immortal band. Blind Homer feels his way. Holding his cup of poison, Socrates stands forth condemned to shameful death. Then comes Paul, flogged and stoned out of all semblance of a man. Exiled Dante, too, is there, whose 'Inferno' in life best interprets his 'Inferno' of death. And there is Milton, both blind*

and heartbroken. Now comes One who leads all that goodly company. His name is 'above every name.' And what makes Him supreme? This is His secret; 'His face is more marred than any man's.'"

What then shall I do in the time of my disappointment? Become a juniper-addict, and say, *"It is enough; Now, O Lord, let me die"*? No, there's a better place than that. Slip away to the foot of Calvary's tree, where the *"Great Burden Bearer"* suffered even unto death for you and for me and for all the sons of men, and in the light of His suffering and His disappointment you will find a blessed and the only blessed interpretation of your own.

"It was peeping through the brambles,
That little wild white rose,
Where the hawthorne hedge was planted
My garden to enclose.

"All beyond was fern and heather
And the breezy open moor;
All within was sun and shelter
And the wealth of beauty's store.

"But I did not heed the fragrance
Of floweret or of tree,
For my eyes were on that rose bud
And it grew too high for me.

"In vain I strove to reach it
Through its tangled mass of green,
But it only smiled and nodded
Behind its thorny screen.

"Yet through that summer morning
I lingered near the spot;
Oh, why do things seem sweeter
When we possess them not?

"My garden buds were blooming,
But all that I could see,
Was that mocking little white rose
Hanging just too high for me.

"So in life's wider garden
There are buds of promise too,

Beyond our reach to gather,
But not beyond our view.

"And like this little charmer
That tempted me astray,
They steal out half the brightness
Of many a summer day.

"O hearts, that fail with longing
For some forbidden tree,
Look up and learn a lesson
From my white rosebud and me.

"'Tis better far to number
The blessings at our feet,
Than ever to be sighing
For just one bud more sweet.

"My sunbeams and my shadows
Fall from a pierced hand;
I can surely trust His wisdom
Since His heart I understand.

"And maybe in the morning
When His blessed face I see,
He will tell me why my white rose
Grew just too high for me."

The Child and the Church

By REV. A. F. (Allie) BANKER
Evangelist and Worker with Boys and Girls

Text: Luke 18:16-17. "Suffer little children to come unto me." "Except ye become as a little child."

When I think of that scene of the people wanting to hear Jesus, and the little children were gathered around, and then those great big "bullying" disciples pushing them out of the way, I always become indignant. And yet as I attend the services here at Winona Lake, and many other places, I see the same attitude of the adults; they are in such a hurry and so important that they nearly trample over the children. I say to you let's just have a little more of the Spirit of Jesus. When your head swells up so you can neglect the child it's not a new hat you need it's a new heart.

Prov. 22:6 "Train up the child in the way he should go and when he is old he will not depart from it."

I like to work with children because:
They are, Practical, Honest, Sincere and Courteous, they will never get up and go out of the service but if they don't like it they won't come back.

PRACTICAL because they apply what they learn; for illustration, a boy came home from school and his father had a number of rabbits, the father happened to look over by the rabbit house when he saw the boy with one of the rabbits; going a little closer, he saw the boy was shaking the rabbit saying, how much is five and five? How much is five and five? no response from the rabbit and the boy repeated it and so the father said "here son what are you doing there?" "Well father the teacher said that rabbits could multiply and this one can't even add!" Children always apply.

HONEST because they blurt out the truth that others hold back. For illustration, A little girl had been so busy playing she forgot to eat her dinner and later coming in said, "Mother I have a pain in my stomach. "You didn't eat your dinner, honey, and as soon as you get something in your stomach it will be all right." That afternoon the preacher called and in the course of the con-

versation said, "I have a pain in my head today." The little girl spoke up and said "That's because there is nothing in it and just as soon as you get something in it you will be all right, won't he Mama?"

I. THE CHURCH NEEDS THE CHILD.

There are 47,000,000 in the U. S. A. and with more racial representation than any other country. The Sunday School reaches about 8,000,000 and that leaves over 39,000,000 that are never in a Church or Sunday School Service of any kind. These children are twelve years of age and under. There are 10,000,000 that need special attention and only 80% get it. Only one out of every fifty has special talent.

The Church needs the child for its future existence and the church without any children will soon die.

The Church needs the child because of what the child can do for the Church. They can take active part, sing, pray, testify, bring family and others. Dr. Woolston once said to me "Why, my deacons now were girls and boys." Don't get so excited over that old infidel who was converted but rejoice over that child you have a chance to help.

II. THE CHILD NEEDS THE CHURCH.

We cry about the condition of our young people. And we need to for we have neglected them at the wrong time. Give me the boys and girls and in a year or two I will give you the young people.

The child needs training in honesty, honor, morality, decency. We have an outgrowth today of our lack of training with their habits. A great many children are inoculated with poisons from narcotics before they are born. This little poem helps us with the smoke question and just as much could be said about the booze.

I have walked the creamy meadows
Where the sunshine flaked and broke,
But I never saw the horses,
Nor the sheep or the cattle smoke.
I have watched the birds with wonder
When the world with dew was wet
But I never saw the robins
Puffing on a cigarette.

I have fished in ponds and rivers
When the sucker crop was ripe

But I never saw a catfish
Sucking on a brier pipe.
Man's the only living creature.
That parades the flashy clothes
Like the old time traction engine
Puffing smoke from mouth and nose.

If the Creator had intended,
When he first created man
That he'd smoke
He would have made him
On a widely different plan
He'd made him with a damper
With a stove pipe and a grate.
With the latest smoke consumer
That was strictly up to date.

Christian Brother stop and ponder
As you poison God's pure air,
Making other people breathe it
On the street and everywhere;
If you cannot stop the habit
It is serious and not a joke
Will you spend your days in Heaven
Or in the Place where all will smoke.?
—Banker

I want to say just a word about Morality. As a nation we are in the lowest point that we have ever been, we have lost all decency. Don't look at that young person with disrespect because he is naked. Mothers have trained them to. When they were babies you let them go naked and thought it was better for their bodies, until now they are bold enough to say we should not be ashamed of our bodies. Yes we have trained them to Nudism. But God says: It is a sin to look upon each others nakedness and He has never changed it. It is easy enough to get a dozen so-called doctors to endorse nudeness. Mother train up that child, it is a charge from God. I feel sorry for the children of beer guzzling, card playing and cigarette sucking mothers.

We have no family life, born in a hospital, live in a car, and buried in the morgue.

We need family life with family altars and open Bibles, with sound, sane, sensible family training.

Every device of the Devil wants the child and is spending for it. 39,000,000 million children in the U. S. A. *need the training the church can give.*

But the World takes them and trains them to crime. We lead the world in Crime. The National Council of Crime tells us that we spend 13 billions yearly for crime. And why not, we have 18,000 training stations in the form of movie houses in America. 87% of what we know comes through the eye, 73% of high school children copy the movie actors and actresses in manners, language and dress. They know the movie stars but not much about the Moving Star of Bethlehem. 38 million children go every week, every third seat is occupied by a child. Children do not have the value of discount; so your old argument that you pick your pictures does not apply with children, they take them all in, and all for real, without the discount value. Religious pictures always convey the wrong idea and the reason is that the actors usually are not Bible students and do not know the real way of it. The movies have destroyed our Lord's Day. The Jew, I do not mean the Christian Jew, but the orthodox keeps his covenant with Jehovah God and we fall in line with him to destroy the Day we give to Christ. The Supreme Court of the United States says that the movie trust is the worst violator of the law. YOU preachers, Sunday School teachers and parents GO. Time and space limit me to say more.

WHAT TO DO ABOUT THE CHILD AND THE CHURCH.

I will not criticise without giving a cure. Start working with that Child NOW. Any preacher that has not time for children has never been with Jesus. It is your business to learn to help your children. Make your Church attractive, it will help you to do it. The world has made fair land of wonders and the church remains the same dark, dismal place, no church ought to be dimly lighted, either inside or out. No wonder the children don't come to your church, you crowd them off down in the dark, damp, dismal, basement with some one to try to maintain order and they get nothing out of it. You don't need to compete with the world and cheapen your church. Let the world and its activities alone.

Junior Churches are no good. Just a place to send the kiddies so you can sleep better while that poor preacher is trying to say words that neither you or he really have in your daily vocabulary.

That child belongs in your worship service, preacher, and needs the family worship together in the house of the Lord. Let's go

now and establish that family life and family worship. Today is the day of salvation. TRAIN UP THE CHILD IN THE WAY HE SHOULD GO."

God helping me I am going to give time to the future generation. The child expects it from the Church and the Church owes it to the child.

With this little poem I will close.

POTTER AND CLAY

I took a piece of plastic clay,
And gently fashioned it one day;
And as my fingers pressed it still,
It moved and yielded at my will.

I came again when days were past,
The bit of Clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart.

I came again when days were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change it never more.

—Banker.

My Life Story

By MARIE BANKS
830 North LaSalle Street, Chicago

"I know no other Jesus
Than He who died for me;
The Savior of lost sinners,
The Christ of Calvary."

Several years ago the best friend I had on earth went home to be with the Lord. This friend was my dear father. His death made it necessary that, though yet a child, I must work in a candy factory. There I was plunged into a sinful environment, among sinful men and women. Of course, I need not tell you—I desire not to tell you, for you know what happens to a young girl, non-Christian, when placed in such an environment.

Though my mother was a Christian and most devout to the church of her belief, yet I was not allowed to attend Sunday School, and was taught to hate soul-winning, and other of the truths which our Lord sets forth in His Word were misinterpreted. Financial problems, disagreement, continuous misunderstandings made my home-life most unpleasant. Thus, I sought joy and satisfaction in the damnable things which the world offers and calls pleasure.

Nearly three years ago, as I walked along the street on my way to a movie-theater, I spied something lying on the side-walk. It had been trodden upon, but curious to know what it was I picked up and read an advertisement concerning a revival meeting going on at one of the largest Baptist churches of Atlanta. Somehow—I don't know how, my footsteps turned and I went into the church. Before this time I had never opened my Bible to read. The minister pictured the blackness of sin, thus leading me to realize that I was "lost without hope and without God in the world." Then He said something that I had never heard before. As he expounded that blessed text: John 3:16, I knew that the word "whosoever" included me too. That evening I caught my first glimpse of Calvary and beheld Him, whose Name the prophet said should be called "Wonderful", and whom the angel said to Mary should be called "Jesus: for He shall save His people from

their sins." Wonderful Jesus! "Who His own self bore our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: . . ." Wonderful Jesus! "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." I'm so glad that the minister, Dr. W. H. Knight, knelt beside me, and showing me the way of salvation led me to Jesus Christ.

Persecution, indifference, and disagreement was severe! Being estranged from those whom I loved best was not easy to bear. Often it seemed that my heart was laid on an anvil, as it were, and beaten, hammered, and heated to its capacity! Nevertheless, I praise the Lord that He brings me through the deep waters and fiery trials because I learn obedience by the things I suffer. "Persecuted, but not forsaken; cast down, but not destroyed; . . . ." I've proved Him to be a "friend that sticketh closer than a brother", yea, He is "Jesus Christ the same yesterday, and today, and forever." Seemingly, His heartstrings are bound tight about me and His love will not let me go. He makes a rainbow of my tears, and keeps the joybells ringing in my heart. Wonderful Jesus!

Just a short time after my conversion, it pleased the Lord to separate me unto Himself for definite, full-time service. Preparation was necessary, thus, He was pleased to send me to Moody Bible Institute of Chicago, supplying all my needs through my beloved church, the Baptist Tabernacle of Atlanta. How thankful I am for the privilege of sitting at the feet of such saintly men and women of God, and learning not just about the Word, but the very Word of God—the riches of which are unfathomable and unsearchable.

Though I may not be wealthy financially, my daily needs are supplied and for what more can I ask? "Out of His infinite riches in glory, He giveth and giveth and giveth again." Since this world is not my home, I would say with the poet:

> "A tent or a cottage, why should I care?
> They're building a mansion for me over there.
> Though far away from home—still I can sing:
> All glory to God I'm a child of the King."

"For to me to live is Christ, and to die is gain." But friends, I dare say that dying is not gain until first, "to live is Christ!" My greatest delight is to live for Jesus; to walk and talk with Him, not just an hour a day, but "moment by moment." In spite of

what I was taught in my childhood, let me say that my greatest joy is to kneel by the side of a lost sinner, open the blessed Word of God, make plain the way of salvation and lead that sinner to a saving knowledge of Jesus Christ, whom to know is life eternal.

I only had one heart and Jesus won it, but if I had one-thousand hearts, I'd give them all to Jesus.

The Lord's Compassion

By REV. HERBERT W. BIEBER, D.D.
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"He had compassion on him." (Luke 10:33)

These words are taken from the parable of the Good Samaritan. The words "on him" are in italics in our Authorized Version and that means that they are not in the Greek text.

We have in this chapter the story of a man who went down from Jerusalem to Jericho and fell among thieves. They stripped him of his raiment and wounded him and departed, leaving him half dead.

By chance a priest came along and when he saw him, he passed by on the other side.

Then a Levite came by and looked on him, he also passed on the other side.

After that a certain Samaritan came and when he saw him he was moved with compassion. These are our words, "was moved with compassion"—he did something about it—when his emotions were stirred, they led him to action.

The injured man had threefold need. He was wounded—he was weak—he was in need. The Good Samaritan met these three necessities. He bound up his wounds, pouring in oil and wine. He placed him on his own beast and brought him to the Inn and took care of him.

Now in this same chapter (Luke 10) we have a question put to Jesus by Martha, "Doest thou not care that my sister hath left me to serve alone?" This is the cry of the human heart, "Dost thou not care?" We have the Divine answer to that question in I Peter 5:7 "He careth for you." Without God man is lonely and feels his aloneness because he has lost God, and he is lost to God. For the same reason man is anxious and troubled. When man finds God and when he is assured that God cares for him, then his anxiety and worry cease.

If God were to appear now in our topsy-turvy world, what would His attitude be and how would He be affected by the chaos and need He would see everywhere? Christians have an answer to that question: they believe that nineteen hundred years ago

God did appear on this earth. They believe that Jesus Christ is the Son of God and God the Son. They believe that when He was on earth He was God manifest in the flesh. They believe the Bible when they are told in Heb. 13:8, "Jesus Christ the same yesterday, and today, and forever."

When Jesus was here on this earth, what do the records say that His attitude was towards men and women? The characteristic most frequently mentioned concerning Him is the one of compassion, "Being moved with compassion."

Perhaps a few words of explanation about this word compassion would help us to understand its meaning more clearly when it is applied to Jesus. The word comes to us by the way of the Latin language. *Con* is a preposition and means "with" or "together" and "passion" means "to suffer."

Jesus Christ suffered when He lived here on this earth. The dire necessities of men drew from Him compassion—the sight of the sufferings of his fellow-men made Him suffer with them.

We have another word which has exactly the same meaning as the word compassion. It is the word *sympathy*. This word comes to us from the Greek language, "sun" is a preposition and means, "with" and "pathos" means "suffering."

When Jesus lived here He was the sympathizing and compassionate Lord Jesus Christ.

In the Old Testament in Isaiah 65:9 we are told, "In all their afflictions He was afflicted."

When we read the New Testament we find the same truth. The Lord Jesus Christ has died, been buried, rose from the dead, ascended to heaven, is seated on the Father's throne. Saul of Tarsus began to make havoc of the church, persecuting and putting to death believers. In Acts 9:4 the Lord Jesus speaks to Saul and says, "Saul, Saul why persecutest thou me?"

He did not say, "Saul, Saul why persecutest thou believers in me?" In persecuting believers on the Lord Jesus Christ, he was persecuting the Lord Jesus Christ!

Any one who has the power to love, has the power to suffer. We are told that love is an attribute of God's. It is the sum of all His attributes. His very essence. Perfect love alone can suffer perfectly, and our God is the suffering God because He is the loving God.

Plato was born 427 B. C. and died 347 B. C. Let us say that Plato lived and taught 2300 years ago. Human society was not perfect then and it is not perfect now. Do you think it ever will be perfect? What must be added or taken away to make it per-

fect? What kind of a picture would you draw of a perfected human society? We have had dreamers of a perfected human society, and they have portrayed human society in a perfected condition as they saw it.

Plato has written his "Republic" and here we read about his conception of a perfected human society. There is only one thing he says to which we wish to call your attention. He had no place in his scheme for the Theatre. Immediately we ask the question, "Why does he exclude the theatre?" He answers that question. He tells us that when the sensibilities, the emotions are aroused, it must lead to action. When your emotions are aroused in the theatre it may lead to tears on your cheeks but it does not lead to your will to act; Plato says this either weakens or hardens you. Some church members may have been moved to tears in the theatre who have never been moved to tears in a church, even though they heard that God died for them on a cross.

Now Plato says that when your emotions are stirred and no action follows you are injuring yourself. You may become so hardened that when you meet need in real life you will not be stirred by it. The stirring of our emotions was expected to move us to alleviate all the need that crosses our pathway to the most of our ability.

We wish to look at seven scenes where we are told that Jesus was moved with compassion, and we will see what He did about it.

I. *The multitude moved Him with compassion.* Matt. 9:36-38. "But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

The multitude moved Him with compassion and He did two things about it.

1—*He died for the sheep.* Sin scattered them. He is the Good Shepherd of John 10. He is the Great Shepherd of Hebrews 13:20-21. He is the Chief Shepherd of I Peter 5:4. He is the Good Shepherd of Psalm 22, (who died on a cross.) He is the Great Shepherd of Psalm 23, (who now takes care of His sheep.)

2—He told us to do something about this multitude. He said that He was the "Lord of the harvest." Then He said that we should pray to Him that He will send forth labourers into His harvest. Have you ever prayed that prayer? When did you last hear that prayer prayed publicly?

II—In Matthew 14 we read the story of Herod the tetrarch and Herodias, his brother Philip's wife. John, the Baptist, told Herod that it was not lawful for him to have her. This angered Herodias and she plotted to kill John the Baptist. She succeeded in this plot, and the Disciples came and told Jesus. When Jesus heard of the death of His Forerunner, He departed by boat into a desert place. The people learned where He had gone, and they followed Him. As He looked at the great multitude, He was moved with compassion. *This compassion made Him get to work! !* He healed their sick—fed the multitude of about five thousand men, besides women and children.

III—In Matthew 15 we again find Him moved with compassion. This time there are four thousand men, besides women and children. In this great multitude there were the lame, blind, dumb, and maimed, and He healed them. The multitude glorified the God of Israel when they saw the dumb speaking, the lame walking, the blind with their sight restored, and the maimed made whole again. Jesus was moved with compassion because they had been with Him without food for three days, so He provided food and ordered that the multitude be fed.

Have you ever wondered why the feeding of the multitude is recorded by the four evangelists?

Men today have a longing, hankering, yearning, coveting, seeking with breathless impatience they know not what; someone has said, "I care for nobody, no not I, If no one cares for me." But we have seen that someone does care for all men. God can satisfy man's longing, hankering, yearning, coveting forever. In John 6:35 Jesus says, "I am the bread of life. He that cometh to me shall never hunger." Have you tried this remedy for your restlessness? Is it true? In John 6:33 we read, "For the bread of God is he which cometh down from heaven, and giveth life unto the world."

What is this "bread" God the Father has on which He feeds? It is His Son Jesus Christ! ! God is satisfied, He sent Him to satisfy us. So Jesus died not only for my conscience, to take away my guilt—He came to satisfy my heart. Wealth, Fame, Power cannot satisfy the human heart. Shakespeare once said, "mightiest powers by deepest calms are fed" and only the human heart that has been fed by "the Bread of Life," the Lord Jesus Christ, knows what it means to experience deep calms and contentment.

IV—In Matthew 20:30-34 two blind men and Jesus are

brought into contact. They appealed to Jesus to restore their sight. As usual Jesus had compassion and touched their eyes and immediately their eyes received sight, and it is recorded *that they followed Him.* Do you think that Jesus has compassion on those today who are spiritually blind? Is it true that some men love the darkness rather than the light because their deeds are evil? Is it true that all you must do to these men who love the darkness, is to show them the light and they will forsake the darkness and will follow the light?

In John 8:12 Jesus says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Are you walking in that light? Has Jesus opened your eyes spiritually?

V—In Mark 1:40-45 Jesus comes into contact with a leper. Leprosy is a type of sin. When Jesus saw the poor leper He was moved with compassion. He touched him and the leper was healed, and the leprosy departed from him immediately.

What has Jesus done for sinners who have never received Him as their personal Saviour? In John 1:29 we read, "Behold the Lamb of God, which taketh away the sin of the world." How often this text is misquoted. It is repeated "the *sins* of the world." That is not what it says. It reads, "the *sin* of the world." All the sins are wrapped into one bundle and the Lamb of God taketh away the SIN of the world. An unsaved man only need believe and he is saved. The cure for the leprosy of SIN is the Lamb of God.

VI—Mark 5 is a wonderful chapter. Jesus shows His power over demons, disease and death. It is the first case where we are told He had compassion. He exorcised the demons, and the one who had been possessed by demons, now cured and in his right mind, wanted to travel with Jesus. In Mark 5:19 Jesus suffered him not but told him to go home and tell his friends how great things the Lord had done for him, and had compassion on him.

We are told in Psalm 50:15 "And call upon me in the day of trouble: I will deliver thee and thou shalt glorify me."

God does not ask us to testify for Him until He has done something for us. The leper was to testify in his own home and amongst his friends. Have you a testimony for your God? Are we like Peter and John? Though enjoined to be silent we reply in the words of Acts 4:20, "For we cannot but speak the things which we have seen and heard.

VII—In Luke 7:11-18 we have the raising of the son of the widow of Nain. We have the record of three who were raised from among the dead. Jesus raised the dead, the deader, and the deadest! ! He raised the daughter of Jairus while her body was lying in the parlor. He raised the only son of the widow of Nain while the funeral procession was on its way to the cemetery. He raised Lazarus after he had been buried four days. We read in Luke 7:13 "And when the Lord saw her, he had compassion on her," you remember what He did then, "he said, Young man, I say unto thee, arise." "And he delivered him to his mother."

Now He has also raised us from the death of SIN. Can we say with the man once blind in John 9:25, "One thing I know, that, whereas I was blind, now I see."

Can we say with Saul of Tarsus, now become a devout follower of the Lord Jesus, in II Cor. 5:17 "Therefore if any man be in Christ, he is a new creation, old things are passed away, behold, all things are become new."

We have seen Jesus brought into direct contact with great multitudes, with crowds of people in need of food, with men who were discouraged, with men who were blind, with those possessed with demons, with the bereaved and sorrowful, and what was His reaction? He was moved with compassion, with sympathy, and always He was moved to action. His compassion became active and He immediately reached out a helping hand! !

We have a great High Priest who once suffered, being tempted, now He is able to succor them that are tempted. This great High Priest is in the presence of God for us, who is not angered by our infirmities. He is touched by them.

"Dost thou not care?" (Luke 10:40) is the cry of the human heart.

"He careth for you." (I Peter 5:7) is God's reply.

"Oh, yes, He cares, I know He cares;
His heart is touched with my grief
When the days are weary,
The long nights dreary,
I know my Saviour cares."

The End of the Lord

By REV. HERBERT W. BIEBER, D.D.

These words occur in James 5:11, which reads, "Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy." We have reference here to the life and experiences of Job. We know that Job endured the "bitter things" first, and the "sweet things" followed later, in this fact we find an eternal divine principle expressed.

The end of the Lord is the end which the Lord gives. With God the bitter always comes first and the sweet last. With the world the sweet always comes first and the bitter last. The compound word for the world is "sweet-bitter," with God the word reads "bitter-sweet."

The Lord Jesus enunciates this principle in Matt. 7:13-14 "Enter ye in at the straight gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

We have our principle enunciated here. The gate is wide and the way is broad but as you go on the way narrows. On the other hand there is a strait gate and you may find it necessary to strip yourself of much to get through the gate, and the way will be narrow, yet as you journey on, the way broadens and continues to be easier the rest of your journey.

It is true then that the world always gives to its votaries first its best and reserves its worst for the last taste; while God gives to His votaries His worst first and His best last.

We find this divine principle enunciated not only in the New Testament, we see it portrayed in the experiences of the Children of Israel.

They came to Marah before they came to Elim. These experiences are recorded in Exodus 15:23-27. The word Marah means "bitter" or "bitterness," Elim means "strong evergreen trees." When the Children of Israel came to Marah they could not drink the water, they found it was bitter to the taste, immediately they began to complain and murmur and say to Moses, "What shall we drink?" Moses cried unto the Lord and the Lord

answered. The Lord showed Moses a tree which when He cast it into the waters, the waters were made sweet. Can God make bitter things sweet? Is there a tree that can be cast into the bitternesses of your life to make it sweet? Thank God there is! ! The tree on which the Lord Jesus Christ died for you and for me—The Cross—

After the experience of the bitter waters of Marah the Children of Israel came to Elim. Here there were twelve wells of water, and threescore and ten palm trees and they encamped by the waters.

The world has its Marahs and its Elims, as does God. You will have the Elims first from the world and the Marahs are sure to follow—with God the reverse is also true—the Marahs first with the Elims sure to follow! You and I have one supreme purpose in life. No matter what we profess we are living for time (now) or for eternity (the future)—for the seen or the unseen—for the transitory or the eternal. If we tie our boats to the world, which is as a floating island, we surely must expect to drift with it. It is only they who do the will of God who abide forever.

This divine principle of the Marahs and the Elims is found every where in the Word of God.

I—Let us look at the first chapter in the Bible for an illustration of this principle. In Gen. 1:2 we read that the earth was without form, and void; and darkness was upon the face of the deep.

Here we find ruin before order. God brings order out of ruin and when we reach the last verse of the chapter we read that God saw everything He had made and, behold, it was very good. Notice He did not say good, He said, "very good." God's "verys" are always most important.

Now our principle is enunciated a second time. In verse two we read about darkness, verse three says, "And God said, Let there be light: and there was light." With God darkness comes before light. With the world light comes before darkness. The world always speaks of "day and night" God always speaks of "night and day" for in Gen. 1:5 He says, "And the evening and the morning were the first day."

This principle that God gives the bitter first and the sweet last is also enunciated in the lives of His people. You have heard it said that all life is bitter and that we must wait for our sweets until we get to heaven. We do not have that kind of a God. We shall find upon examination of some of the lives of God's

people protrayed in the Bible that they received their sweets during this life. Adversity and afflictions have present values.

II—For our first examination of this divine principle that God gives to His people the bitter first and then the sweet, let us look at the life of Job, we find him mentioned in our text of James 5:11.

There is a question as to whether he is an historical character. James evidently thought he was, and in Ezekiel 14:14 we read, "Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God."

It is interesting to notice what kind of a man Job was that so much "bitterness" should come into his life. We know God's judgment of the man (and that judgment is true.) God says he was "perfect and upright, and one that feared God and eschewed evil."

Then it is true that one may be all that God says Job was and yet not escape the divine principle of the "bitter-sweet."

Job had a wife, seven sons, and three daughters. He was rich. Riches in those days did not consist of gold and silver, stocks, bonds, and real estate—his wealth consisted of livestock. He owned seven thousand sheep, three thousand camels, and five hundred yoke of oxen, also five hundred she asses and a very great household. He was the greatest of all the men of the east. Job lost all he possessed suddenly! All his sons, daughters, riches! !

He exclaimed in Job 1:21-22, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away: blessed be the name of the Lord. In all this Job sinned not nor charged God foolishly." But these were not all Job's "bitter" things. In Job 2:7 we read, "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." It was then that his wife told him to curse God and die.

Job replied by saying, "Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

His three friends heard of his plight, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They came to mourn with him and to comfort him. They were moved by his "bitternesses" to such an extent that they lifted up their voices and wept. They rent every one his mantle, and sprinkled dust upon their heads towards heaven.

They proved "miserable comforters." These are Job's own words about them. They insinuated that Job was a hypocrite and that was the reason God afflicted him. That outwardly he was good, but that inwardly he really was a bad man.

After Eliphaz, Bildad, and Zophar had ended their speeches, Elihu, the son of Barachel the Buzite of the kindred of Ram spoke. He had a more just and spiritual conception of Job's sufferings and an infinitely higher conception of God.

After Elihu is silent God speaks and He charges Elihu of darkening counsel by words, the very charge that Elihu had brought against Job. Job does not answer Elihu because, though he was harsh, nevertheless, he spoke so truly about God that Job remained silent.

When God said that Job was perfect, He did not mean that Job was without faults. In chapters 29, 30, and 31 Job speaks about himself one hundred and ninety-five times. In those chapters he says, "I, me, my, and mine," one hundred and ninety-five times. Job was self-righteous and lacking in humility. When Job is brought face to face with God, he is revealed to himself.

It is sometimes necessary that the godly should be afflicted so that they may be brought to self-knowledge for that leads to self-judgment and self-judgment always leads to greater fruitfulness.

Over how long a period of time Job's "bitterness" continued we do not know, but on this earth things always come to an end and Job came to the end of his "bitternesses." In Job 42:5-6 we read some wonderful words, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes." Is not this what we all need? To get into the presence of God. When we know Him, we see ourselves and it always results in self-abasement and repentance. Repentance is not only sorrow for sin but it is a change of mind.

Eliphaz and Bildad and Zophar irritated Job but now he prayed for them, and when he prayed for them the Lord turned Job's captivity—the bitter things were in the past and now God gave him the sweet things. In Job 42:10 we are told, "also the Lord gave Job twice as much as he had before."

"So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen and a thousand she asses. He also had seven sons and three daughters."

Job has twice as much in the last chapter as he had in the first chapter even as to sons and daughters for he had seven sons

and three daughters in heaven and seven sons and three daughters on earth.

This experience of Job's surely proves the divine principle that God gives first the bitter but He always follows with the sweet.

III—This same divine principle is illustrated in the life of Joseph. Joseph experienced the "bitternesses" first, and then he enjoyed the "sweet things."

Jacob had twelve sons but Joseph was his favorite, naturally this caused jealousy amongst the others. His brothers hated him. Joseph had dreams, and he told them to his brothers, according to these dreams he told his brothers that the day would come when he would rule over his parents and his brethren. These statements produced hatred in the hearts of Joseph's brothers, and since hatred in the heart is murder in the seed, after a time spent in murmuring and brooding amongst themselves the brothers began to contemplate actually murdering Joseph.

One day they seized Joseph and threw him into a pit. While they were discussing what to do with him a caravan of Ishmaelites came by on their way to Egypt, and the brothers decided to sell Joseph to them for twenty pieces of silver.

These Ishmaelites took him into Egypt where Joseph had many and varied experiences. He finally landed in the possession of Potiphar, an officer of Pharaoh's, and captain of the guard. Joseph served his master well and was made overseer in his house, and his master trusted him. Now Potiphar's wife hated him and falsely accused Joseph because he would not yield to her solicitations when he said to her in Gen. 39:9 "how then can I do this great wickedness and sin against God?"

There is nothing evil recorded against the character of Joseph. He was thrown into prison and there interpreted the dreams of two men. He prospered wherever he happened to be. At last he was brought before Pharaoh to interpret a haunting dream that Pharaoh had, which could not be explained to him by his wise magicians. Pharaoh's chief butler knowing of Joseph's power to interpret dreams suggested that Pharaoh send for him.

When Joseph appeared before Pharaoh and interpreted the dream of the seven fat kine and the seven lean kine, of the seven full and good ears of corn that came up on one stalk, and the seven ears, withered and thin and blasted with the eastwind that sprung up after them, to mean seven years of plenty followed by seven years of famine; Pharaoh was so well pleased with

Joseph that he made him the second ruler in Egypt, next to himself in authority.

It is unnecessary to record here the visits of his brothers and finally the coming of his father and all his people to dwell in Egypt, but it is necessary to allow Joseph a look back over the years that he may give his impressions of God's dealings with him.

After the death of Jacob his brothers were afraid that Joseph would hate them, and would requite them for all the evil they had done unto him.

Joseph replied to this fear in Gen. 50:20 "But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

This record of Joseph's experiences again proves the truth of our divine principle. He had his "bitternesses" first when he was a young man, but in the end we see him second in command in the then greatest nation on this earth—according to God's plan good always follows evil.

IV—Again this principle is illustrated in the life of Moses. He died at the age of one hundred and twenty years. His life divided itself into three periods of forty years each.

The first forty years he spent in the courts of Egypt. He was raised and educated by Pharaoh's daughter as her son. Then a crisis came into his life which is recorded in Heb. 11:24-27, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

We have a well known truth stated in Mark 4:28, "For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear." Now if you will look at the verses quoted from Hebrew 11 you will notice,

a—Moses "refused" (verse 24) that was the "blade"
b—Moses "chose rather" (verse 25) that was the "ear"
c—Moses "esteemed" (verse 26) that was the "full corn in the ear"

We have learned that Moses chose deliberately to cast in his lot with God's people and for forty years he was a shepherd on the "backside of the desert."

Then he became the leader of his own people. He led them

out of Egypt and for forty years he was the leader in the wilderness; but his own transgression kept him from entering the promised land. He was the great lawgiver. He occupies the same place in the Old Testament that the Lord Jesus occupies in the New Testament.

We have followed the divine principle of the "bitter-sweet" operating in his life.

V—In the last place let us look at the life of Jesus. He was born of poor but royal parents. His crib was a manger in a cow stable. At His birth He was cradled in a *borrowed* manger. In His death He reposed in a *borrowed* sepulchre. As a baby His life was sought by King Herod and His parents took Him into Egypt. He came to Nazareth and was obedient to His parents. He began His career at thirty and for three years He *preached—taught—healed.* He lived the truth! ! His white life brought out the blackness in the lives of the religious leaders of His day, and they hated Him to such an extent that they were not satisfied until He was hanging on the cross.

Resurrection morn comes! For forty days thereafter He appears infrequently and unexpectedly to His disciples.

It was with the two disciples, who went from Jerusalem to Emmaus that He enunciated our "bitter-sweet" principle. In Luke 24:26 He said, "Ought not Christ to have suffered these things, and to enter into his glory?"

We must not minimze the sufferings on the cross, and this writer never uses the word "excruciating" in speaking of something painful. That suffering was unique, unprecedented, unmatched! ! It was not only bodily suffering but it was also a forsakenness by God! !

And yet that suffering was a necessary step to His Glory. No cross—no crown. While that was true of Him it is also true of us.

There is a difference in the "bitter-sweet" principle as it operates in the life of Jesus compared to the way it operates in the lives of Job, Joseph and Moses. Jesus did not enter His glory until after death and yet before He was put to death He spoke of "my peace"—"my joy"—"my love."

Suffering is the birth-right of every born-again one. Whom the Lord loveth, he child-traineth. Having studied this divine "bitter-sweet" principle, ought we not to live more courageously and hopefully? We are told in Acts 14:22, "That we must through

much tribulation enter into the kingdom of God." The "much tribulation" is the "bitter." The "Kingdom of God" is the "sweet."

Are we able to carry out I Thess. 5:18 "In everything give thanks" when we remember Romans 8:18 "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward"?

Of course, "no chastening (child-training) for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

To be happy we must be holy for happiness does not consist in what we have but in what we are. Are you discouraged? Are you cast down? You say your life is full of trouble—burdens—much grief—much sorrow—much loneliness. Yet the only place in this world where there is order is in your life if you are a born-again-one.

We find chaos and disorder in society, in politics, in the home, in the church—but in the life of a born-again-one there is order. "But we know that all things work together for good to them that love God." Here God tells us that He rules the life of a believer. He rules over all the believer's mistakes, failures, yea, even sins. It is in the present tense, "all things work together for good." He has a plan for your life. He is too good to be unkind, too wise to make a mistake. Nothing can be taken out of your life unless He takes it out or permits it to be taken out. Nothing can come into your life unless He sends it or allows it to come in. If you really believe this you can thank Him always for all things.

In II Cor. 4:17 we have a wonderful truth stated, "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory."

Here our affliction works for us and we are told what it accomplishes. "A far more exceeding and eternal weight of glory." The American Revised Version tells us that our affliction, "works for us more and more exceedingly." It tells us how much it works for us, "more and more exceedingly" and what it does produce is "an eternal weight of glory."

The unbelieving are having their "sweet things" now. The "bitter" will follow. We, believers, have our "bitter things" first Our life is widening, becoming broader and broader, fuller, and richer, and deeper. We surely ought to heed Rev. 20:10 "Be thou faithful unto death, and I will give thee a crown of life."

Not "until death" but "unto death." It costs much to be a believer! ! Suppose you must suffer so that you are put to death, is it not worthwhile? For you shall receive, not life—you have that now—but you shall receive a "crown of life."

BE THOU FAITHFUL! ! !

The World Conspiracy Against God

By MR. MARTIN S. CHARLES
Converted Atheist and Noted Platform Speaker

(Former professional anti-religious leader, lecturer, organizer, writer, pamphleteer; active propagandist for the American Association for the Advancement of Atheism, first general secretary of the American Branch of the International League of Militant Godless; editor, owner and publisher of the Godless World magazine, and manager of the Godless Age Printing and Publishing Company. Now reclaimed by the power of God and preaching the faith he once destroyed.)

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." Psalm 2:1-3.

A World Conspiracy Against God! Incredible! Impossible! Unthinkable! Nevertheless, we are living today in the very midst of the literal fulfillment of this astounding prophecy! David wrote it, under the inspiration of the Holy Spirit, nearly three thousand years ago. Illumined by the power of God, the Psalmist was enabled to look hundreds of years into the future, and with the prophetic eye was given to see the culmination of fallen man's rebellion against the Authority and Government of God. This rebellion, innate in the nature of man as a result of the disobedience of Adam and Eve in the Garden of Eden, was to end, according to the psalmist, in a concerted, *organized* effort to overthrow and destroy the rule and reign of the Almighty.

Nor was David the only prophet of God to whom it was given to see the ultimate development of Satan's age-long struggle against the Authority of God and his Anointed. The same climax of man's rebellion against Divine Government was foreseen and predicted by practically ALL of the inspired prophets and apostles. They saw and prophesied that man's inherent tendency of resistance to the will of God would gradually grow *worse and worse* with the passing of ages, and that it would head up at last in an international, world-wide repudiation of "all that is called God,

or that is worshipped," and that this repudiation would end, finally, in the personal reign of Anti-Christ over the world. II Thess. 2:4.

Nothing is clearer in my mind, from my earnest study of the prophecies since I was reclaimed from Atheism by the power of God in August 1932, than that the Anti-Christ *will be an Atheist!* I John 2:22, "Who is a liar but he that denieth that Jesus is the Christ? *He is antichrist that denieth the Father and the Son!*

What will the Anti-Christ do? Deny the Father and the Son! Who does this? The pope? No. The Catholic? No. The Mormon? No. The Mohammedan? No. The Buddhist? No. The Brahman? No. Who does? *The Atheist,* and nobody *but* the atheist! He denies the Father and the Son because he denies the very existence of God. Not just some particular God, or some certain conception of God, but he denies the existence and reality of *everything* supernatural. To the atheist, the supernatural simply does not exist. He is a materialist.

That the Anti-Christ will indeed be an atheist, the *godless one,* is further clearly revealed by the following inspired predictions:

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God (or in the place of God), sitteth in the temple of God, showing himself that he is God" (i. e., that *man* should be the only object of veneration, or of worship). II Thess. 2:4.

"And he shall speak great words against the Most High and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

We see the literal fulfillment of this prophecy in the practice of the atheists in doing away with the seven-day week, substituting instead the five-day continuous week, for the specific purpose of doing away with the Sunday of Christians and the Saturday-sabbath of the Jews.

"And he shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of Gods, and shall prosper until the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, *nor regard any god*: for he shall magnify himself above all." Dan. 11:36, 37.

This makes it clear, it seems to me, that the Anti-Christ will be an atheist.

Up until eighteen years ago there was no such thing in all

the world—nor had there ever been such a thing in all the history of the world—as *Organized Atheism.* There were atheists, of course. Millions of them. No doubt there have been atheists among men from time immemorial, and in all parts of the world; that is, men and women who have repudiated the religions of their day, and have denied the existence of the supernatural. There were evidently atheists in Jerusalem in David's day, or he would never have written that first verse of the fourteenth Psalm, "The fool hath said in his heart, there is no God."

But up until less than eighteen years ago, and during all the thousands of years of past history, these atheists were scattered, isolated and unorganized. Hence, looked upon as relatively harmless by the religious leaders of their day and time. Many of them were merely philosophical materialists, and possessed of no particular animus or hostility toward religion as such. They were, for the most part, intellectuals, and their skepticism, rationalism and atheism was more of an intellectual luxury than anything else. But this is no longer true! There exists upon the earth today an international worldwide ORGANIZED Atheist or Godless movement, of staggering proportions, which is Militant, Uncompromising and Bitterly Hostile to every form of religion, organized or unorganized!

Shortly after the first Revolution in Russia, in March, 1917, there met in the city of Petrograd, formerly St. Petersburg and now Leningrad, a group of some seventy men and women who called themselves the *Bezborznik,* or the Godless. They met for the purpose of organizing the first unit, or nucleus, or what was to become the International League of Militant Godless, also known as the World Atheist Union. The purpose, end, object and aim of this first convention of *Bezborznik,* or godless, was to organize and set in motion a world crusade of propaganda against what they were pleased to designate as the Supreme Superstition of the Ages; namely, belief in the existence of God. They said, we must do away with the almost universal belief of humanity in the existence of the supernatural. Belief in God is the fountainhead from which flow all the streams of religious superstition. Once we can destroy the superstition of the masses in the existence and reality of all gods, angels, devils and holy books, we can do away with all religion. Religion is the opium of the people, and has been in all ages the chief instrument of the ruling classes in the exploitation of the masses. We must concentrate all our efforts and energies upon bombardment of the *idea* of God!

Before this first convention of the League of militant atheists

was over, a Constitution, Platform and System of Rules and Regulations were adopted looking to the formation of an International, world-wide organization of dues-paying members, whose existence, as an organization, was for one and only one purpose: namely, militant, unremittent warfare against belief in God in all parts of the world, and among all races and nations of men.

Since this first historic convention in the city of Petrograd, the International League of Militant Godless has grown and spread until today, after but eighteen years of organized existence, it constitutes the greatest and most formidable enemy and menace which has ever threatened the progress of the Church of Jesus Christ in all the nearly two thousand years of its existence. With international headquarters in Moscow, U. S. S. R., the World League of Militant Atheists now boasts of national branches in every country on the globe—some seventy or eighty national branches altogether—and a total *adult* dues-paying membership of between *seventy-five and onehundred million members!*

Between thirty-five and forty million of these members of the International League of the Godless are in Russia, of course, where today Atheism is supreme and unchallenged. Nearly four million members were registered in the German branch of the Godless International. A million and a half more members in France. More than a million in Britain. Other millions in Spain, Portugal, Italy, Scandinavia, Australia, Africa, India, China and Japan.

In January, 1931, the American Branch of the International League of Militant Godless was organized, and *I* was elected the first general secretary. Ralph Underwood, my former partner and associate, was elected one of the staff of organizers and lecturers.

It was to provide the American Branch of the World Godless Crusade with an official voice and organ that Ralph Underwood and I founded, in February of the same year, 1931, the notorious atheist monthly magazine known as the Godless World. The following quotation from the "masthead" of the Godless World for May, 1931, page 8, will serve to convey some idea of the aims and objects of this modern conspiracy against God:

"THE GODLESS WORLD, Militant Monthly. Journal of Anti-religious Thought and Propaganda. A magazine for atheists, agnostics, materialists, rationalists, freethinkers and infidels. A voice crying in a wilderness of fear, superstition and prejudice. A medium of expression for all sincere and courageous minds who look to the building of a godless world; a world where peace and justice shall reign, universal brotherhood be realized, and man, at last, be free. Official Organ of the International League of

Militant Godless in America, Martin S. Charles, editor and publisher. Ralph Underwood, associate editor."

Less than four years ago the editor of the Godless World, Secretary of the American Branch of the International League of Militant Godless, and professional atheist propagandist, was reclaimed from Atheism, Materialism and Infidelity by a succession of supernatural and miraculous interpositions of the grace and power of God in his life. He is now an ordained Baptist minister and evangelist, preaching the gospel.

Immediately after his own restoration to the evangelical faith, he won his former infidel partner and associate, Ralph Underwood, to Christ. He too, is now an ordained Baptist minister, engaged in evangelistic work.

These former openly-awoved enemies of the Cross of Christ are now endeavoring to acquaint the people of God with the facts concerning the rise and spread of organized atheism over the world, and to interpret the tremendous significance of these developments in the light of the inspired prophecies of the Word of God. Not that they entertain any hopes or illusions of their poor ability to turn back the onsweeping tides of godlessness and unbelief. They believe that in spite of all they can do, Atheism will ultimately triumph over the earth in the closing days of this dispensation. And that the continued growth and spread of Atheism, in its present organized form, will culminate in the final reign of Anti-Christ over the earth. Hence, their only hope is that by their preaching and testimony they may turn back *some,* who otherwise might be drawn into the maelstrom of infidelity and unbelief, and that they may help to launch the gospel life-boats, and get as many passengers as possible from the sinking ship of the present world system.

Their only hope for the ultimate solution of the problems of doubt and sin and unbelief is in the Imminent Personal and Premillenial Return of the Lord Jesus Christ, and in the Kingdom that He, Himself, will establish when He sits Himself upon the throne of his father David, in Jerusalem.

IT'S just a little token of our love at Christmas Time;
A bit of cheerful sentiment expressed in simple rhyme;
A wish that in our hearts desire and sympathy may blend,
Reminding us that always we may claim you as a friend.

THE HATFIELDS
Winona Lake, Indiana

THERE are so many pleasures in the path we travel here,
And they fill our lives so full of joy and happiness and cheer;
We wonder why we ever stop to murmur or complain
About the few discouragements, the things that give us pain.
The bright spots far outnumber the ones that look so dark;
And, thinking of the by-gone days, I'm prompted to remark:
No matter where we travel, over mountains, hills or plains,
For every single loss in life we find a hundred gains.

THE world is full of sunshine, it's beaming everywhere,
And everyone is privileged to gather up his share.
Though clouds may sometimes intervene, we need not be afraid.
To give us change and comfort we need a little shade.
It pays to be an optimist; why should we fret or sigh?
We can't have everything we want, no matter how we try.
The things that are the best for us are heaped about in piles;
And for every frown of Fortune we can find a hundred smiles.

THE Lord is good to everyone. That which we need He sends.
The richest tokens of His love are true and loyal friends;
They comfort us in sorrow, and they share with us our joy.
The gold of sacred friendship should be without alloy.
But if the rule is broken, and confidence misplaced,
And cherished lines on memory's tablet have to be erased;
Though keen regret must follow, this thought will comfort you,
If one friend proves unworthy, there are hundreds who are true.

IN every situation there's a chance that you can win.
But you can never reach the goal unless you first begin.
The coward sees the terrorizing lions in the way,
And suddenly his heart is filled with terror and dismay.
The man who does his very best has nothing to regret.
It never pays to get the blues and sit around and fret.
If failure overtakes you in life's tempestuous race,
You'll find a hundred victories will come to take its place.

The Church Triumphant

By BISHOP A. R. CLIPPINGER, D.D.
Bishop Central District, United Brethren in Christ

Text: Ephesians 5:27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Also Ephesians 5:32. I speak in regard to Christ and the Church.

Christians through all ages have recognized the day of Pentecost as the birthday of the Christian Church. One cannot think of the glorious triumph of the Christian Church without taking into account its divine origin through the gift of the Holy Spirit.

Sometimes we are inclined to think the strength of the Church lies in the genius of its organization or in its nativity. Arguments like these would not be convincing to the critical mind.

Something marvelous took place on the day of Pentecost which even to this day the church has not been able to fully evaluate. The promise to the prophet Joel was "Ye shall receive *power* after that the Holy Ghost is come upon you." The death of Jesus on the cross dismayed the disciples and his resurrection and ascension filled them with wonder and amazement.

The gift of the Holy Spirit gave these timid, dejected disciples a new lease on life for they received a divine inspiration and a divine power. They no longer went forth in their own strength but in power from on high. They were no longer dependent upon the physical presence of Jesus to lead them but now they moved in a wider circle with Pentecostal power to meet all conditions of life. It is under that divine power that the church has gone forward to conquer and to victory.

Through the centuries, since Pentecost, the church has done some very strange, unbelievable things, in the name of Christ. There have been sharp doctrinal differences. Some of the early church fathers said the best way to end an argument was to chop off the head of the opponent. Heretics were burned at the stake. Torture and persecution was the order of the day. The Inquisition and the Religious wars will always be a blot on the escutscheon of the Christian Church. Foolish zeal has led Christians in all

ages to do some queer things. Yet they were considered right and proper in their time. Some of these cruelties seem incredible to us today yet men have always stumbled on the road to better things, and will doubtless continue to blunder. The wisdom of one generation seems to be foolishness to the next. But with continued revelation and a better understanding of both God and man, we are making progress.

Despite all the short comings and failings of the Christian Church she still remains the most potent organization in all the world. Men point to her many divisions and lack of co-ordination, yet there is a solidarity, a loyalty and an allegiance unsurpassed by any other organization. If you are looking for the perfect Church today you may be disappointed but wait until the first morning after the resurrection when it will come forth purified and glorified, like unto the perfect body of Christ himself. So long as human nature is weak and men make mistakes you may expect the Church to falter and to fail at times. The history of the Christian Church is like the ebb and flow of ocean tides, but ever onward with increasing power.

There is a perpetuity and continuity in the Christian Church not to be found in any other institution. Where is there any other institution or organization that has withstood the storms of opposition and persecution for two thousand years and still with increasing power moves on to victory. Under the reigns of Nero and Domitian there was a systematic effort to blot out the Christian Church. Christians were hunted down like wild animals. They were thrown into the arena and sawn asunder. The blood of the martyr became the seed of the Christian Church.

Read the pages of history and you will discover the crumbling of empires and the exile of kings. Amid the crash of civilization and the downfall of nations the Church of Jesus Christ remains true and steadfast.

Well may we sing:

Oh, where are kings and empires now
  Of old that went and came?
But, Lord thy church is praying yet
  A thousand years the same.

Unshaken as the eternal hill,
  Immovable she stands,
A mountain that shall fill the earth,
  A house not made with hands.

We can spend a little time this morning very profitably making a study of those things that have made, and will continue to make the Church "A glorious institution without spot or blemish."

Jesus always placed the ideal before his disciples. Anything short of the perfect ideal would not have been worthy the Son of God. This ideal is so wonderful, so far reaching that we fail to realize its possibilities.

Christians through all ages have attempted to define the Church and not without some degree of success, but all alike have fallen short of that high and true ideal that Jesus had in mind when he said, "On this rock I will build my Church."

I think we must concede that there is a church within a church. We are most familiar with the visible church, with organized Christianity. We are most familiar with that group of persons whose names are enrolled on some church record that is kept sacred in some vault or well guarded place. We measure the strength of a church by the number of members enrolled and the salary they pay the pastor. By the type of building in which they worship and the make of automobiles parked before the door. We are most familiar with these external features. We form our judgment on these temporal affairs. Numbers seem to count for more than quality.

But if we are clear and fair in our analysis of the life of the Christian Church we must also recognize a church within a church. That there are individuals enrolled on our church records who know not God, is a sad but true confession. If the glory of the Church depended on these, her brilliant banners would soon trail in the dust. There are many careless church members who assume no responsibility. They are quite willing to receive the benefits of the Church but refuse to obligate themselves for the success of the Church. "By their fruits ye shall know them."

But there is yet another group of people to be found in every church who in every sense of the word represent the *church militant.* These are they who drink daily at the fountains of living waters and seek to know the will of God. These are the salt of the earth. They are the light of the world.

In the letter to the Hebrews (12:23) we read of the church of the first born who are enrolled in heaven, and the spirits of just men made perfect.

There are people who point to the anemic condition of the Church. They lay at the door of the church a great mass of people who show no interest in the program of the church. They

see the crass materialism all about us. Look at our economic and commercial dilemma. They say see the insatiable desire for pleasure and excitement today. They point to increasing crime and poverty.

All this can be found in society today but it only goes to show that somewhere there is an ideal standard. Somewhere there is truth, and some who fear God. Right living, high ideals and true Christianity make these evils stand out in bold relief. The brighter the sunlight the darker the shadows. Counterfeit money reveals to us that somewhere there is good money.

History tells us that when outward conditions were at their worst, the Church was at its best. When persecution was the order of the day Christianity rose to its highest. The Church has always revealed its true self when it has been challenged and thrown back on its spiritual resources.

To prove the efficacy and nature of the church is not a matter of logical argument or the review of statistics but a display of true Christians and a review of the Acts of the Apostles, both ancient and modern. The true witnesses of Jesus Christ do not come from among the formal church members but from those who are willing to lay down their lives for the cause of Christ. As the best evidence of Christianity is a true Christian, so the best example of a glorious Church is the Christian that has glory in his soul.

John G. Whittier in writing about a modest but beautiful Christian character, said:

The dear Lord's best interpreters
  Are humble human souls;
The gospel of a life like hers
  Is more than books or scrolls.

From scheme and creed the light goes out,
  The saintly fact survives:
The blessed Master none can doubt
  Revealed in Holy lives.

Dr. J. B. Hunley in his book, "Pentecost and the Holy Spirit" Page 59, tells us . . . "Christ and the Church are one. This union everywhere in the New Testament is recognized. If the Church is a building, Christ is the foundation. If its members are described as branches, Christ is the vine out of which they grow. If the Church is a body, Christ is the head. If it is a bride, Christ

is the heavenly consort. If it is an army, Christ is the captain. If it is a school, Christ is the teacher. If it is a flock, Christ is the good shepherd. If it is a family, Christ is the elder brother. If it is a kingdom, Christ is the king.

In this world, in life, Christ and his Church are one and in death they are not separated. Christ loved the Church and gave himself for it. Paul said, "I speak concerning Christ and the Church. In the mind of Paul they were not divided. He could not think of one without the other."

Whatever Christ may mean to you, in that same proportion should you appreciate the Church.

First—The first and the most glorious contribution the Church has made to the world and to religion through the centuries is the exaltation of the name of Jesus. We shall always think of Jesus as the spiritual founder of the Church. He had nothing to say about organization but he surely set forth the type and pattern for the true church. Since the day of Pentecost we have many human founders, such as Martin Luther, Calvin, Zinzendorf, John and Charles Wesley, Otterbein, Alexander, Campbell, Jacob Albright, and many other consecrated men of God. The founders of these organizations have differed as to their conception of Jesus and his teachings but their primary motive was to *exalt the name of Jesus.* In spite of all the man-made creeds we have never gotten away from Jesus the Son of God. He still remains the corner stone of our faith. Amid all the wars and wranglings in the Church, when the smoke of battle cleared away and all the differences were forgotten, the one transcendent figure is Jesus Christ. The world will never forget him. He is the head of the Church and he lives in the hearts of men. Other great men have lived and have long ago been forgotten but for a paragraph or a few pages in some ancient history. But in the eighteenth century more volumes were written concerning the life of Christ than in seventeen centuries before.

You will remember his Church was founded upon the humble acknowledgment of Jesus as Lord and Savior. Peter said: "Thou art the Christ, the son of the Living God." Jesus said: "On this rock I build my church and the gates of hell shall not prevail against it." The great task of the Church is to exalt the name of JESUS and tell the story of redeeming love. It is only fair to say, in this sense, the Church has earned the right to be called a "GLORIOUS CHURCH."

Secondly—Not only has the Church preserved for us the name of Jesus as the Son of God but it has preserved for us the WORD

OF GOD, the HOLY BIBLE, the text book of the Christian religion. Fraternal organizations make use of the Bible in their ritual. The State receives our solemn oaths on its fair pages but it still remains for the Church to preserve it and distribute it. In the dark ages, the saints of God preserved the Holy Scriptures when they were endeavoring to burn every manuscript. The Word of God was precious in those days as in the days of Samuel. In the year 300 A. D. Diocletian, the Roman Emperor ordered all Bibles destroyed.

Voltaire thought by his brilliant declarations he could defeat the Bible but in the very room where his presses operated, later on, a great quantity of Bibles were stored awaiting shipment to Switzerland.

Then came Tom Payne and Robert Ingersol who prophesied that by the end of the 18th Century folks would no longer be reading the Bible. Today a great Y. M. C. A. building stands on the very spot where Ingersol made his bitter attacks.

Twelve hundred years after Plato wrote his great work, there was but one manuscript to be found. Fifteen hundred years after the New Testament was written there were fifty manuscripts in part or in whole. Today it is estimated that there are 180,000,000 copies of the New Testament extant throughout the world. About the year 1450 the Gutenberg Printing press was invented. The first book to be printed was the Bible. 350 copies remain today. One of these old Bibles recently sold for $50,000. The Sinaitic Syriac manuscript was purchased by England from Russia for $500,000. The Bible is now printed in 975 different languages and dialects. The American Bible Society alone has distributed about 240 million copies of the Bible in part or in whole. There are also other Bible Societies in Europe.

The Church believes one of its primary duties is to teach the Word of God. The Church is supplying this need as never before. The Bible has become a lamp unto many a weary wayworn traveller.

Every ship must have a compass. No captain would think of going out to sea without a compass to guide him through the fogs and mists of the ocean. What the compass is to the ship the Bible is to the Christian. On the pulpit of every church in this land lies the open Bible. The Bible is the great text book for the church to teach religion.

When Zedekiah, king of Israel, was in trouble when the Chaldean army was round about Jerusalem and about to take the city he sent for Jeremiah whom he had cast into a miry cistern.

He said to the prophet of God, "Is there any message from Jehovah?"

Thus the Church has glorified itself by preserving for us the Word of God and telling the story of redeeming love.

Third—The Church has glorified itself through architecture. The most beautiful buildings in all the world are the great cathedrals and temples of worship.

Solomon, when about to erect the temple, said in speaking to the king of Tyre: "The house which I build is great for great is our God above all gods. The queen of Sheba in seeing the glory and beauty of the temple said, "The half has never been told." The Psalmist had an exalted conception of the place of worship. "In his temple everything saith glory." Artists of all ages have depicted the great events of the life of Christ on the walls of our places of worship. The cross of Christ is carved upon her altars reminding us of redeeming love. Her magnificent spires point to God the bountiful giver of every good and perfect gift.

There is no money we contribute so cheerfully and liberally as the money we contribute for the erection of a house of worship.

Fourth—The contribution which the Church has made to home life must never be forgotten. The Greeks and Romans had good homes but none to compare to the Christian homes. The best and happiest homes in all the world are the Christian homes. The Church since the days of Jesus has stood for monogamy for the purity and sanctity of wedded life. The church has made the marriage vow a sacred obligation rather than a civil contract. The Church has always stood for equal rights between men and women. No other religion places woman on the equality with man.

The Church has always put its protecting arms around children and made provision for them. The Church has ever sought to stabilize home life and perpetuate the family. Inroads are being made today by evil minded ones and it will be a sad day for society when free love is the rule and children are committed to the state to be reared.

One of the most beautiful and musical words in the English language is that of Home. Co-ordinate is that of mother. Happy indeed is that person whose mother carried him into the house of God. In the home we have our physical birth but in the Church we have our spiritual birth. You cannot separate them. In the Christian religion they belong together. It is a glorious picture in which the home and family are a unit and the Church is the religious center. May God bless our Home life and prosper the

Church that protects the children and makes the home what it ought to be.

Fifth—The contribution which the Church has made to the Social Order cannot be recited in a single paragraph. The Church has always stood for the Fatherhood of God and the Brotherhood of man. Love, friendship, peace, long suffering service, are familiar virtues in the life of every true Christian.

The finest and most beautiful friendships in all the world are the friendships formed in the Church. Think over your friends. You will discover them in the Church. Hypocrisy and deception do not belong to the Christian brotherhod. It is said that nine-tenths of all money contributed for charitable purposes comes from church people. Alms giving is one of the cardinal teachings of the Church. The Church is not an institution to teach economics yet the obligations of employer and employee are to be found in the sermon on the mount.

When the founders of this nation said, "All men are born free and equal and each have certain inalienable rights," they were simply reciting the teachings of the Church. The only thing new was to have the state make it a part of the national code of ethics.

The Church has always been in the vanguard of every great philanthropic movement. Government then comes along and incorporates it into the law of the land.

Sixth—Perhaps the crowning virtue of the Church is its missionary venture. It has taken the command of the Master most seriously, "Go ye into all the world." It is seeking to make disciples of all people. Its achievements as compared with what yet remains to be done is comparatively small but name for me any other organization that has gone to the uttermost parts of the earth, under the most difficult conditions, and has made such wonderful contributions for the down trodden people.

Think of those young men with their brides starting out in the early eighties in a 700 ton schooner to cross the Pacific. For 200 days they were tossed about by the angry waves. It was perilous. It was the true missionary spirit nurtured by the Church and they were supported by the Church. This was not a project fostered by big business, not the Chamber of Commerce, not even by a fraternal society. It was the direct project of the Church.

Let us think of David Livingstone whose life spans only sixty short years yet the contribution he made to the human race can never be measured. He was a zoologist, a botanist, a physician, a scientist, an explorer. Above all he was a missionary of the cross.

There was one text he always held dear. "In all thy ways acknowledge him and he shall direct thy paths." He is remembered today only because he was a great missionary. He sleeps in Westminster Abbey today with kings and noblemen of the highest rank. His heart is interred in Africa where he gave his life for that dark continent.

The greatest miracle since Pentecost is the Miracle of Missions. Very small in its beginning but the missionary has ascended the table lands of Tibet, he has gone to the South Sea Islands, he has engirdled the earth.

Rev. J. Murry Mitchell tells how he ascended a high mountain in India in search of the Godivera river. Finally he reached a place where a few drops of water trickled down over the rocks. He could hold the entire flow of that river in the hollow of his hand. He could change the whole course with the tip of his shoe. Yet that mighty river flowed on and on until its mighty waters emptied into the bay of Bengal. Is not this a parable of the great Missionary enterprise? Small in its beginning but today it is a mighty stream covering the earth.

In the galaxy of great missionaries who have magnified the name of Jesus and glorified the Church, we think of such men as David Brainerd, Adoniram Judson, Alexander Duff, William Carey, Robert Morrison, Samuel J. Mills, the founder of American Missions. Later we have such men as John Elliot, Richard Baxter, Jonathan Edwards, our own loved Philip William Otterbein, and scores of other worthies. All these received their call through the Church.

So few of us have a full appreciation of the Church of Jesus Christ in the world today. Its supernatural power and abiding influence can never be described in words.

A few months ago I visited the John Ringling Art Gallery at Sarasota Springs, Florida. I hope many of you can go there also. I did not know there was such a collection of art at any one place in all the world. Not being an artist myself I cannot describe the beauty and the wonder of those paintings. There were large paintings, bright, brilliant colors, paintings old and paintings new. Each was surrounded with a beautiful frame, covered with gilt or gold leaf. The value of the picture was not in the frame nor even in the canvass on which the work of art covered. What the frame is to those pictures the organized Church is to the true Church today. Within that frame, within that organization we see the marvelous beauty of the Church of Jesus Christ.

If the Church of Jesus Christ is worthwhile, if she has proven her worth, if it is abiding then let us bank with it. This outward form may change in the future as it has changed in the past but the true Church will abide and the gates of hell shall not prevail against it.

At the head of Charleston harbor is St. Philips Church with its tower and spire high in the heavens. In that tower is a beacon light, known as the harbor light. It has guided many a vessel safely through the narrow channel to a place of safe anchorage. Merchant men, men of war, pleasure boats and boats with precious cargoes have steered straight for that light in St. Philips.

Every Church becomes a beacon light for those out on the sea of life. Let us keep the light burning brightly in every church that no one may be lost.

Finally, I would have you remember the Church which the Master had in mind was to be "a perfect church which had neither spot nor wrinkle, nor any such thing, but that it should be holy and without blemish."

What a glorious picture! No artist ever painted a picture like that. Without spot or blemish. He is getting the Church ready to present it to himself as a bride adorned for her husband. John saw the Holy City New Jerusalem coming down out of heaven, prepared as a bride adorned for her husband."

Sometimes we become discouraged and feel that all our efforts are in vain. But it is a great comfort to remember that Jesus is getting the Church ready for his coming. It is now being purged and purified and after a while it will be glorified.

I once heard the late Dr. Floyd Thompkins tell this beautiful story: A sweet little girl travelled abroad with a company of friends. Every one loved her but she had one habit which annoyed them greatly. Wherever she found a piano she would immediately go and pick out one tune with her finger. She knew just one tune. Soon it became very monotonous and tiresome. One day they registered at a great hotel in Europe. True to her custom she soon found a piano in the parlor. In that same hotel there was a great Master musician. He heard the ditty and followed down the hall until he came to the parlor. He went in quietly and sat down on the stool by the side of the little lady. He soon placed his hands on the key board and accompanied the little girl. What beautiful music now filled that hotel. Soon the guests began to gather and were spell bound by the sweet music. When they had finished he arose and took the little lady by the

hand and said this is the little lady that furnished you the entertainment.

There are times when Jesus seems to take our imperfections and turn them into sweet melodies. Out of chaos and disorder come the most beautiful music of earth. Our defeats are turned into victory. Our discouragements are our triumphs. The Psalmist said: "I shall be satisfied when I awake in thy likeness, for I shall behold thy face in righteousness."

The apostle Paul in writing to the Corinthians said II Cor. 3:18: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."

Again he said, I Cor. 15:51: "Behold I tell you a mystery; we all shall not sleep but we all shall be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality. But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written. *Death is swallowed up in victory.* Oh, death where is thy sting? Oh, grave where is thy victory? The sting of death is sin and the power of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ. Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Holy Spirit, with Pentecostal power is getting the Church ready by slow and steady progress while He is preparing a place for us over there.

"He is fittting up my mansion
  Which eternally shall stand,
For my stay shall not be transient,
  In that holy happy land."
Oh, glorious thought, Oh, Resurrection day,
  Ye angels from the skies come down
And bear my soul away.

Ministerial Equations

By BISHOP A. R. CLIPPINGER, D.D.

A year or more ago the Success Magazine appeared with a very beautiful cover page. On it was a beautiful lady, presumably the Goddess of liberty. In her hand she held a white dove. The dove held in its beak an olive branch significant of victory and triumph. The artist gave as the title of his picture, "The Prize of Victory"; that title immediately suggested to my mind another subject, "The Price of Victory."

The word "victory" with its implications always carried with it the idea of toil, effort, sacrifice, and warfare.

There is nothing achieved in the way of success without paying the price. Mr. Edison said there was only one thing he ever discovered by chance. That was the Phonograph. For fifteen years he says he worked on an average of twenty hours per day.

There is no easy road to success. This is particularly true of a faithful minister. But most professions or callings have their equations or their valued compensation. To many folks some other profession looks more attractive, a bit more inviting. Many ministers believe the grass is greener on the other side of the fence.

It is always easier to see our immediate problems than the problems of another. We can see just one side of life at a time. A piece of tapestry has two sides. One side is full of knots and tattered ends. On it there seems to be no design or purpose. There is nothing attractive about it. But when you turn it over you have a beautiful piece of tapestry. The design and purpose of the artist is in evidence. Such is the work of the Christian minister.

Most of the mis-fits in the ministry are due to the fact that young men have not counted the cost. They have not gotten a true prospective. They become obsessed with one idea and when it does not materialize they are greatly disappointed and discouraged. It is so easy for us to forget there is a brighter, a better, and a more beautiful side to life.

I. Let us stop and consider what it costs to be a successful minister. For every wise man will count the cost before he starts to build. From the time a young man starts in High School until he finishes his theological course in a standard seminary

it will require eleven choice years. If he desires to pursue post graduate work he will add to this two or more years. All this will require a financial outlay of not less than $5,000. While he is spending his time and money in schools of preparation many of his chums are making more money in the factory or shop. All this becomes a great temptation for a young man to pursue a line of work which is immediately remunerative. Then after a young man has finished his training and has entered the ministry he develops a kind of feeling that he is a non-producer, a parasite on society, or a religious beggar. He may be in error at this point, but nevertheless there is that feeling in the heart and mind of many a would-be good minister.

II. A minister must deal with all kinds of folks. The stupid, the ignorant, the cultured, the selfish, the indifferent, the trouble maker, the fickle minded, the gossiper, the mentally sick, the rich, the poor, the young, the old, and the deeply religious to the point of fanaticism. Paul prayed that he might be delivered from "the unreasonable man." He exhorted Timothy to live peacefully with all men so far as possible. Well, it's a complex group of people the minister deals with every day. In my own experience I shrank from this calling knowing how hard it would be to deal with such a variety of folks.

III. A minister is a man without a permanent home. Most ministers move about many times. He has no permanent place in which to bring up his family. He is a kind of a Christian pilgrim or a religious tramp. If he does desire to make a change, where shall he go for a better place? His whole life, so far as location is concerned, is one of uncertainty.

IV. There is little opportunity for a minister to accummulate this world's goods and prepare for old age. If he acquires a comfortable living he may consider himself fortunate. Most ministers are poor in this world's goods. Perhaps that is the way God meant it should be. The Levites, from which tribe the priests were taken, were not to share in the land but to receive gifts from the people. Whenever a minister begins to dabble in real estate or in insurance or in any other lucrative business he most frequently fails in both. An art critic once said, "The artist who keeps one eye on the canvas and the other on the price he will receive for his painting will never make a success of his work." There must be a singleness of eye and a singleness of purpose. A minister will surely fail if he endeavors to turn his preaching into profit, but he must serve for the joy of doing.

V. A minister must be a hard working man. There is no place in the ministry for a lazy man. His work is never done. There is no schedule of hours to which he can accommodate himself. He must be at the beckon and call of his members any hour of the day or of the night. The lure of the white collar and the fat meals has misled many a young man. From an external point of view or from the pew the minister's job looks to be an easy one. Have you ever been told by some well-meaning brother or sister, "If I could talk like you I would find great joy in being a minister"? They do not count the time and effort it required you to prepare that good sermon.

VI. Ministers in some circles are looked upon as a group of weaklings. In the mind of some unjust critics they think a minister could not succeed in any other line of work. Many parents are loth to recommend the ministry to their sons. They do not want their children to make the necessary sacrifice. Thus we might continue to count the cost for there is a price to pay in becoming a successful minister.

But let us turn to the other side of the picture, for the ministry surely has a more beautiful side than that which I have already related.

I. I must remind you that the ministry is a calling and not a profession. Every minister should have the sweet satisfaction of knowing that he is in partnership with God, bringing about the kingdom of God on earth. There is a difference between the calling of the ministry and the profession of teaching or even that of medicine, however important these professions may be.

II. The ministry is a challenge to one's intellectual ability. It calls forth all the talents that a man may possess. Through a careful survey it has been discovered that the ministry represents a higher average intelligence than any profession. Ministers, as a rule, are well read and well posted on every live subject.

III. The ministry is a teaching vocation. Many ministers delight in teaching and even their sermons savor of the teaching profession. Indeed the disciples always addressed Jesus as "Teacher." It is specifically a field for soul-winning. James said in his epistle, "He who converteth a sinner from the error of his way, shall save a soul from death and shall cover a multitude of sins." In Daniel we read, "They that turn many to righteousness shall shine as the stars forever and ever."

IV. Most ministers enjoy public speaking. Where can you

find any other vocation that affords larger opportunity? Not only is the minister required to preach one or perhaps two sermons each Sunday to an eager group of people, but he is called upon frequently to deliver Commencement Addresses. He is the chosen after-dinner speaker of the town. He becomes the orator for the great celebrations. There is unlimited opportunity for him to appear before the public in a masterly way. It's a great field in which to make a study of psychology. Every good minister should be a good psychologist. Personally, I have found great delight and profit in writing my college thesis on the subject, "The Psychology of Conversion."

V. Then too, it's a fine social position. The minister is most frequently the guest of honor at every banquet, at the wedding feast, at the dinner club. He is respected and honored wherever he goes and seldom slighted or insulted.

VI. In the field of the ministry there is a little competition. I have often said there is always need for a good minister and a good doctor. Both alike are in demand.

VII. The ministry is a life of service. His financial compensation may not be large but there are always abundant rewards. There is always joy in unselfish service. The altruistic minister never counts his life dear unto himself. Jesus came not to be ministered unto but to minister.

VIII. The work of the ministry carries its reward with it. A minister has a clear conscience, a bright eye, and an open countenance. Most frequently you can distinguish a minister from another man by his demeanor, by his walk and conversation. He can look you in the eye without blushing. He has a warm and firm handshake. It pays in coin more valuable than money every step of the way.

After Daniel Webster delivered his masterful address at Bunker Hill there was a halo about him that lasted for hours. There is a halo about every good minister and wherever he goes he is loved and admired for the joy that is set before him he endures the cross and despises the shame and toils on for the recompense of reward.

What I Saw in Germany

By REV. JOSEPH HOFFMAN COHN, D.D.
General Secretary American Board of Missions to the Jews

Scripture Reading: Daniel 2:31-45.

Let me tell you what I saw in Germany in 1936, when a great crowd was gathered, some papers gave it 50,000, some 40,000 some a little less, when the Olympic runner was being awaited, who would carry the torch, 1,000 miles until he reached Hitler and which would signify the official opening of the Olympic Games. On every hand was heard the tramp, tramp, tramp, while Hitler stood for one solid hour listening to the cries of "Heil Hitler! Heil Hitler!" There were, of course, some in the crowd who booed and hissed Hitler, but not for long did he have the chance for over his mouth would be clamped an iron hand and he would be borne out of the crowd and placed in jail.

Oh, God! to think that such a beast should be let loose. Pray to God that America have enough common sense to keep out of anything like it. It does not matter what you call it, Communism, Facism or Nazism, it is all of the same piece of fabric and that is Dictatorship.

Do you know how Stalin lives today? Stalin lives fifteen miles out of Moscow, in a beautiful mansion. Like the poor people live? Oh, no, his home is a most splendid mansion. Every morning there drives up to the "porte-cochere" a big Rolls Royce with a black driver and out of the mansion come three Stalins, all identical, who enter the Rolls Royce and it moves on making room for another exactly like it, black driver and all, and three more Stalins come out of the mansion and enter and so on until eighteen Stalins, all identical have entered the waiting conveyances and are driven to the Kremlin, where they all alight and enter the building. Why? Because Stalin lives in constant terrible terror of the blow of the assassin and the eighteen Stalins mean he has one chance in eighteen of missing it.

Hitler, too, lives in daily fear of assassination. What does he do? Every once in a while he takes a few of his trusted bodyguard and has them shot at sunrise. This is done to terrify the

people about him. They live in fear of death and he in fear of the assassin.

This year I went to Germany with fear and trembling in my heart. I had been there last year but because of the terrible conditions there it was decided by my Board of Directors that I should stay on the borderlands this year, and see what I could of the Jews, and it was understood that I was not to set foot in Germany for they thought that with my Irish name (Cohn) and my Swedish features (Jew) I would not stand a chance. I agreed to this, and promised to go about the borderlands and see what the Jews were suffering, as they thought it best that I go and see for myself what these terrible tales that had come to us meant. I went to England, to the Mission there and there they said to me this, "No matter what you think or what you feel, you can never get an understanding of the conditions unless you go in and see with your own eyes what is going on. You need not fear for safety, because your American passport will protect you." So I took my life in my hands and went in. Now, I will say that I received the utmost courtesy. Never in any part of my trip was I molested or even insulted, except perhaps once in Hamburg, when I arrived in that city tired and hungry. I went into a restaurant and asked for something to eat. The waiters came and looked at me, and I sat and sat, but they did not wait on me. At last it dawned upon me that they did not wish to wait on me and I got up and went out.

At the time of the Olympic Games even the Jew was shown courtesy. The German government even removed the bill posters which depicted the Jew as a terrible, licentious beast. Daily, at that time in the front page of the newspapers appeared articles, telling the German people that the whole world was watching them to see how they were acting and behaving. For that reason there was no difficulty, for even the Jew.

This year my American passport removed every difficulty and the greatest respect was shown it. But here let me explain two or three of their laws regarding the currency.

You enter Germany at any of the borderland stations. The train stops and immediately there appears an army of Nazi officials, who surround you and ask you how much money you have with you. You are taken from the train and ushered into a small glass compartment. In front of you sits a Nazi, and you have to put down on the table all the money you have. You are not allowed to bring into Germany more than ten marks of German money, which is equivalent to between $3.00 and $4.00. You may bring in all the American dollars or English pound sterling you

want to, but only ten marks of German money. You get a receipt for this and put it in your pocket. Do not lose it, for you will need it when you go out. If you do not have it all your prayers and entreaties will not keep you out of jail, where you may remain indefinitely. An inventory is made of your money, so much American, so much French or English, which is signed and you are given a receipt for it. You may take out less money than you brought into Germany but you can only take out ten marks of German money. This is in coin, which is made of tin and painted with a kind of enamel and is worthless outside of Germany. For Germany is bankrupt, but by sending out these marks they are able to maintain an artificial currency. Coverage for it is about 1½% and this is slowly sinking down to the vanishing point. Germany deals in "barter and trade." A load of hides is exchanged for a load of ammunition, no money changes hands during the transaction—barter and trade.

The condition of the Jew is pitiful and tragic. Why? Because Hitler rose to power on a campaign of anti-semiticism. He says himself, he realized that the way to get power was to follow along some one definite line—to adopt a slogan and stick to it and hammer on it. He found a trace of anti-semiticism among the people and began his process of extermination and expulsion. 175,000 have already fled to other countries of the world, to Palestine and France. These are mainly those who had money and were able. For them it is all right, but what of the ones who have no money? Their condition is simply frightful. You may thank God that you can live in a land like this and breathe free air and if you are complaining about it, remember that Germany is worse than the worst of it. You cannot breathe free air in Germany.

Let me give you a little detail to show what Hitler has done. Not only did he say that all Jews must be driven from the churches, for he did say it and for this there will be retribution. What the Jews are suffering, you cannot imagine. Because Germans receive pay from the government, they must bow down to that government. They did not do as Luther did and defy the edict, but they bowed down to the government and drove 60,000 Jews out of the churches like dogs. Along with them were 600 preachers, ordained ministers in the German State Churches. But, Hitler went a step further, and said, they were not only to drive out all full-blooded Jews, but also the mixture, the one-half Jew, the one-fourth Jew and the one-eighth Jew. He went still further and obliged everyone to file a full pedigree for eight generations

and if there was a trace of Jewish blood they were driven out. 1,200,000 were driven out by the Germans. Now, they had to do this devilish thing. Now, preach the Word of God!

They arrested Niemoeller, the leading preacher and defender of the Protestant Church in Germany, who had a church larger than the Billy Sunday Tabernacle, and great crowds following him. There were forty charges against him. They have destroyed every Protestant church in Germany. The latest law is that no collection can be taken in any religious gathering for the work of the church. One Sunday morning Niemoeller defied that law and took a collection. At once, Nazi police, stationed at the rear of the church seized the baskets and the money was handed over to the government. What can they do?

Now, I am not telling these things as something I have read or heard from even a reliable source, but what I have seen with my own eyes. I went up and down the streets and into the homes of the poor Jews. I saw the poverty of the Jews. Some of these same Jews, were men of intellect, who helped advance Germany during part of their lives. They were not east-side bums of no account. The Nobel prize, given every year, was awarded for 27 years to a Jew. Such men as ———— and ———— and you all know the man who fled to America, an atheist, Einstein, and others. They can only sit and brood now, for Hitler has turned on them and driven them out like dogs. While working at the Mission in Paris, I one day tried to take some pictures of these people. I said, "now if you like, I would like to take your pictures." What happened? They hung their heads and refused to be photographed. They are afraid. To be sure they are out of Germany, in Paris, but their wives and children are back in Berlin. Revenge would fall swiftly on them, should anything like this happen. A Jewish woman escaped to England and talked of what was going on. Word came to her from her husband in Berlin, "For God's sake stop talking. They are putting the screws on me here now." So, what can they do? They are watched, what they eat, what they do and where they go. There is a spy for every eight people in Germany today and punishment falls swiftly on anyone that arouses suspicion. They are completely under control of the German government. Secret police are everywhere. They have a very large building for there are many suspects. Many go into this building and are never heard from again. The Christian Germans have to be very careful, because of politics. I spoke to a gathering of them. I could not speak freely. It was like preaching to people in a deathhouse. Afterward many came

forward to speak to me and whispered in my ear. "We do not hate the Jews." At my room in the hotel one of these Germans, a man rather high up and of considerable standing came to see me. I asked him to give me some knowledge of the things he knew. He did not answer to me or speak. Instead he arose and walked over to the bed. Now, in Germany they do not have coverlets as we do, but one must sleep under the feather bed. He took one of the feather pillows and walked back and wrapped it carefully all about the telephone. "Now," he said ,"we can talk." He then showed me a very fine, red silken wire cord, which ran from the telephone down to the floor and beneath. The telephone was tapped. Anyone visiting at the hotel must pass the inspection of those in the lobby. Should any suspicion be aroused the telephone could be immediately tapped and the conversation listened to. Then the secret police were called in and the suspect was taken off to the police building. Many never returned to tell what happened. Sometimes the dead body was sent around to the home where it belonged, to be buried. So their dread is great.

One day a man I knew was summoned. He knew what was there and he was stricken with terror. He told his wife if he did not return by 10:00 o'clock she would know he would never return and she could start some investigation. He was taken to the police building and subjected to a grilling, lasting two or three hours. He told them he was only a minister, preaching the gospel and they let him out. How happy and thankful was that wife and family, to God!

One day I went up a flight of stairs, where I found a man and his wife and three children living in two rooms. One room was used for a kitchen, dining room and living room and in the other room they all slept. The man had been a chemical engineer with a very good salary. From his salary he had saved and purchased the large apartment building where he now lived in two rooms. He was paying off the mortgage regularly, when along comes Hitler. First the man lost his job, and nowhere could he find another. Then he lost the apartment building and all his money. He was at last driven to these two rooms, not daring to show his face outside during the daytime or go out into the fresh air. For four years he had lived like this sitting all day with nothing but blank walls to look at, for he had nothing. There he sat with his head in his hands, only daring to venture out at night. Not many could have endured, I am sure I would have been tempted to end it all. But he feared for his children both early and late.

They tell you the Jews are well cared for in Germany. Listen! No Jew is allowed to operate any industry, hold any position or have any business whatsoever. They were given six months to dispose of all their goods. If it were known that you must sell your business in six months, how much would you get for it? But the German government says it is all right, all are to receive a dole from the government and they are to be called the "guests" of the government. This family, I am speaking of, received 85 marks each month from the government or equivalent at the best exchange to $34.00. But! of this they were charged 60 marks for the rent of the two rooms. That left 25 marks a month to feed five people and buy shoes, or about $10.00. Could any of you live on that? And this man has brains and is capable of earning a good living for his family.

Should you want to make this family a present, sending them some money from America, this is what would happen: You would first have to purchase what are known as "spare marks." For these you pay your American money, fill out a long paper saying you wish to give him 50 marks. This is sent to the German government, who look it up carefully and find he is already receiving 85 marks from the government, therefore they deduct the 50 marks and his next payment is only 35 marks. In the end you are only helping the German government. The only way you could help him would be to go over there and purchase with your American money "free marks", which are whole marks and must be cash and for them you receive full value. With these in your pocket you may visit the family and privately hand him 50 marks. This is the only way it can be done, and it is very hard, for one who is not there. We had to limit our work to Christian Jews only, because they are turned out by their own as well and exist under the most pitiful conditions. As to taking the family as a unit and rooting it out of the soil and planting it afresh in another country, did you know that every other country is a closed door to the Jew? Even Palestine demands that each person that enters have $1500.00, and their restrictions are very severe. Montevidio, Uraguay, in South America, is the only port today that is open to the Jew from Germany. And it costs $1200.00 to transport a family there. So, there the expense is too great. What are they going to do? When I came back to the States after my visit, I put the story of this family in my little paper, "The Chosen People", which I edit in New York, telling the readers that if they wished to help they might send money to the Mission. By putting together all we received we had $1200.00, and this family was

taken from Germany and sent to Montevidio, where they are today. What happiness for that family!

There is the story of the little Jewish Rabbi, who went about doing much good in a German city. He wore a curl on each side of his face. One day while on the streets Nazi ruffians seized him, mauled and beat him and taking him by his curls tore them by the roots from his head. They left him lying in the gutter with the blood streaming like a river from his temples. A big Hollander, found him, had him sent to a hospital where eleven stitches on each side were required to close the wounds, paid for his care and looked after him when he left. There is no more beautiful story of the Good Samaritan to be found today. He smuggled him to Antwerp and later to America. Later his wife and family were brought to America and they now live close to my mission there in a little apartment house. What joy for the little Rabbi!

I have brought with me some photos of my work in Paris. You will observe the pinched, undernourished look of the children. To preach to the people there is like preaching to a people condemned to die—like preaching in a death-house. Here comes a man who had been a Professor of Philosophy in the University at Vienna, Germany. He lost his job one year before he would have drawn a pension. Now he has nothing. I can still see a young Jew about 35 years of age, strong and tall, who had been engaged in the shipping business. He was arrested as a spy and taken to prison in Paris. He was released with the notice that if he was still in France in ten days he would be arrested again. What can he do? A great number of these people came to hear me talk to them. They would cry like babies. Now, you who live in a land like America, thank God that you do, and not in a land like Germany. We give these people meal tickets, but the tickets are for only one meal a day. Let me remind you again that they are not bums but men of the greatest intelligence, who have done much to advance Germany and still could if they were allowed to continue.

I will close with an incident that happened when Hitler first came into power. But first, let me say, that you never hear a Jew, no matter what he is suffering complain against God. They have faith in God and still believe he is with them and will deliver them. But to continue— Hitler was speaking at a meeting in the front row of which sat an old Jew. The Jew smiled continually at everything Hitler said, until that gentleman could stand it no longer, he jumped down and approached the Jew at the close of his speech with the words, "Yes, you were laughing at me, weren't

you. "Oh, no," said the Jew, "I was only thinking. Did you ever hear of Pharaoh? He hated the Jews and God drowned him in the depth of the Red Sea and he is there yet. Every year at the feast of our passover we eat a four cornered cake in memory of Pharaoh. Or Haman? He too, hated the Jews, and God hanged him high on a tree. Every year at the feast of Purim, we eat a three cornered cake in memory of him, I was just wondering what kind of a cake we would be eating for you, in years to come."

Bear Ye One Another's Burdens

By REV. PETER DEYNEKA
General Director Russian Gospel Association, Inc. and Missionary

I have just returned from the great Russian Mission Field, and with a very heavy burden. I feel that I should give you this report immediately of "the regions beyond." I know you are interested to know how the Gospel is being given to the millions of Russian people throughout the world. I thank you for your prayers and interest while I was on the field, for I went through many dangerous places. The Lord has been very precious to me during the last four months. I am glad to report to you, to the glory of God, that I had the privilege of praying with over a thousand individual souls—sinners, back-sliders and young people. who surrendered their lives to Jesus Christ.

I visited Roumania, Poland, Latvia, and Lithuania, on the Borders of Russia; and in the Soviet Union; Kiev in Ukrania; Moscow and Leningrad in Central Russia; then through Siberia; also Manchukuo, China, and Japan, where there are thousands of Russian refugees. In Basarabia, Roumania, I found great opportunity to evangelize the Russian and Jewish people. It was the first time in my life that I ever attended a Jewish meeting where a large number of Hebrew children stood on the platform and sang Christian hymns and recited memory verses in the Jewish language. Oh, how my heart was touched! I could not help but weep for joy. Many parents of these children attended these services and accepted the Lord. We are undertaking by faith to support a few Jewish missionaries and others who are crying to us in Jesus' name that we should help them so they too could witness to the Jews as well as to the Russians.

The door is open. Many new workers that I met begged with tears in their eyes to be sent out to win precious souls and especially to open new sections where no one is preaching the Gospel to this day. Oh, what an opportunity we have to get the Message out to those dear, hungry hearts that never heard the Gospel of our Lord Jesus Christ! We have workers that are ready to go. Will you send them out?

In Soviet Russia, you will rejoice with us to know, the Gospel

has not lost its power, and this year under the new constitution in the cities and in some villages they have been given permission to conduct evangelistic meetings. In spite of the fear among the people and the suffering they endured, the meeting places are over crowded. I was in some of those meetings. I heard the singing, preaching, weeping and praising God. I talked and prayed together with preachers and believers in the Soviet Union. I saw their needs and heard their cry for help. God has opened the way unto us whereby we can help those who are witnessing for Jesus in Russia. I found that this is the greatest need at the present time, for the preachers are not deprived any more under the new Constitution. They may travel now and visit groups and hold meetings. We still want to help the sufferers who are living in the provinces, like Christian widows and orphans.

I attended a few meetings in Soviet Russia where hundreds gathered to hear the Word of God. I saw children and young people in attendance with their parents. Oh, how my heart moved when I saw them all kneel down when they prayed and cried out to God with tears in their eyes. Oh, what prayer meetings they have in Soviet Russia! I found that persecution and suffering unites the believers together in one accord; they suffer, pray, cry, work, rejoice together and bear one another's burdens. Will you help to share the Christians' burden in Russia?

In Manchukuo and China there are wonderful opportunities to evangelize thousands of intelligent Russian refugees who fled from bolshevism to save their lives. They are now ready to receive the Gospel. In Shanghai, China, alone there are about forty thousand Russians. There is a great need in this city for a large Gospel center where the Gospel could be preached in the Russian language and broadcast over the air. At every meeting that I held in Shanghai souls were saved. No real effort has been made to evangelize the Russians in Shanghai. I found five of the most able men, highly educated, filled with the Spirit, ready to give their full time to preach the Gospel. We would like to rent a large hall right in the French Concession where most of the Russians live. Such a hall will cost $30.00 a month and about as much to support a missionary. Will you support one?

All these great needs that I tell to you I promised them on my return to America that I would present to you. I am greatly burdened for their needs and I feel that we should take this opportunity at once to open up these new fields and engage Russian-speaking missionaries who are ready to go. I believe that in a

short time many souls will be saved and you will have a great reward for having a part in winning them. We lay this need before the Lord and you. If you send your gift, we will engage at once the workers who are ready to go and open up Gospel fields. You can also help us by sending the names and addresses of your Christian friends to whom we may send our paper, "The Russian Gospel News." The next number will contain a full report of all my extensive travels, illustrated with pictures—most stirring scenes and first-hand information from Soviet Russia and other countries.

Another way you can help is to arrange one or two meetings in your church or community to present the work of the Russian Gospel Ass'n. Probably you can arrange union meetings and missionary rallies. We will show picture slides of Soviet Russia and other countries on the Russian field, if desired.

We have wonderful consecrated brethren who could come to your church—Bro. Peter P. Koleada, a native Russian and evangelist; Bro. George A. Benson, a Christian business man of Chicago and Treasurer of the Russian Gospel Ass'n; and myself, just returned from Soviet Russia and the bordering countries. Any one of us will be glad to come. We have first hand information concerning present conditions in Soviet Russia which is very important for the Christian public to know. We will appreciate at these meetings a freewill offering and, if possible, pledges for the Russian Missionary Work. Write to us for engagements at once. May the Holy Spirit direct you in bearing one another's burdens.

Remember us during these summer months. Let's stand by and do our very best, for the needs are so great. Your gifts large or small will be greatly appreciated, and to God will be given all the Glory. Make your check payable to the Russian Gospel Association. Send it today and then continue to pray.

A Poor Policy

By REV. FRANK K. DOUGHERTY, D.D.
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"And now I say unto you, refrain from these men, and let them alone; for if this counsel or work be of men, it will come to nought; But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—Acts 5:38-39.

As I come to speak to you this evening it is with a deep sense of the responsibility of one who attempts to speak for God. No greater responsibility rests upon any man than that of directing the religious thinking of men. We some times would shrink from it when fully conscious of its implications. Whether Gamaliel of the long ago, or a preacher of this day they stand under tremendous responsibility.

Again I am conscious of the fact—that I am speaking to an audience of people who are responsible to God for the truth they hear—responsible to the full limit of your knowledge. There is a very real sense in which everything that God has commanded relative to the present and future life of man will come to pass. God does not speak foolishly or thoughtlessly. God has a plan for the redemption of this world and He will not fail. This thought is found throughout the Scriptures. Daniel caught the idea from God when he spoke to Nebuchadnezzar of the stone cut out of the mountain without hands, which grew until it filled the entire earth. Christ sent his disciples to preach the Gospel to every creature. Christ said—"If I be lifted up from the earth, I will draw all men unto Me". And then we are told—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

But there are some other facts connected with this coming kingdom. The kingdom does not come simply as the result of God's command. God's command calls for a certain attitude and action on the part of man. God submits to long processes in working out his purposes. God has given man free choice and it takes time to bring man to the point where he is willing to throw the full impact of his will in the direction of God's will. God does not use force. He wins by loving persuasion. He will sometime win the world to Himself.

"Jesus shall reign where-e'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore
Till moons shall wax and wane no more."

Gamaliel did not take the long view of God's dealing with the world, but a short view. He expected to see the whole question of Christ's leadership settled within a short time. We have heard many sermons on the Gamaliel incident. In most cases the preacher has eulogized Gamaliel. He was praised for his breadth of mind and his tolerance. I do not find myself able to take such a position.

I would like for you to hold in mind the historical setting of the incident and see it in its full background. The death of Ananias and Sapphira had resulted in the increase of Christian believers. Multitudes came out of the cities round about with the sick seeking healing. The High Priest and his followers were filled with indignation, and laid hands upon the apostles and placed them in prison. The apostles were miraculously delivered from prison, and the next morning were found preaching in the Temple. They are again brought before the council, and the High Priest said to them—"Did not we strictly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood up one in the counsel, a pharisee, named Gamaliel."

Who was this man Gamaliel? He was one of the most famous teachers of the Jewish law at Jerusalem in the days of Christ and in the days or years which immediately followed Christ's departure. He was the grandson of the great scholar and teacher, Hiller, and he belonged to the same liberal school as his great ancestor. In the New Testament Gamaliel appears twice and both times in the most interesting way. First as the teacher of Saul of Tarsus, and second as the spokesman of the counsel at the trial of the apostles.

What were the functions of the Council before which the

apostles were called? They were religious, moral and political. In the days of Gamaliel its functions were limited by the Roman Empire. It could pass the sentence of death, but its execution was in the hand of the Roman Government. To whom did the people look for guidance in religion? The Council. Gamaliel, then, was under the responsibility of giving direction to the people in their religious thought. It was important advice that he gave for it determined the action of the Council.

Now I come to the center of my message, and it is this—For a man occupying the position of Gamaliel to give such advice was weak and contemptible. His counsel did have a sort of a pious bearing about it which has won the hearts of many. But it was unworthy the following of true and honest men, and to come forth from such a court as the leaders of the church of God on earth, who hold the interests of all its followers in their hands, it was decidedly ignoble.

Just where did the advice center? "Let it alone." Is that the kind of advice that religious leaders should give concerning the greatest thing in the world? Is the statement of Gamaliel true? If you let error alone will it come to nought? If you let truth alone will it come to victory? Moral error is not necessarily unstable or transient. Neither is moral truth necessarily in itself victorious. We know that the evidencing power of Christian truth depends on the moral condition of the man. You have heard the poetic statement—"Truth crushed to earth will rise again." Never until some one picks it up. The death and resurrection of Christ, the two great facts upon which Christianity is based would never have gotten anywhere, had not the apostles and others picked them up and carried them to victory. The truth had fallen to the earth in the days of Luther and he picked it up and carried it to victory. It had fallen to the earth in the day of Wesley and he picked it up and carried it to victory.

The great English bard said—"The evil that men do lives after them, the good is often interred with their bones." Does he mean to say that evil is stronger than good? If so he is mistaken. Neither has power simply as abstract principles. They only have power when incorporated in personality. It is strange how we pick up phrases and quote them as authority when they are not. Here comes along the popular speaker and quotes Browning's words—"God is in his Heaven, all's right with the world." That statement cannot be more than half true any way we take it. Browning never meant it to be a truth. He put those words upon the lips of a child. They were intended to be a child's notion of God and

his world. The fancy of the pure imagination of a little child. They were not the words of a person who had felt the rough edge of life. All is not right with the world and never has been. It never will be until God succeeds in calling to his help enough men and women to make things right.

What lay in the background of the weak and vacillating policy of Gamaliel and the Council?

1. They were filled with fear. Nothing so disarms a person for rendering a judicial decision as fear. Many a judge upon the bench has held his ear to the ground so long in listening to public opinion that he has become utterly disqualified for making a just decision. We know what the decision of the Council would have been had they not been afraid to render it. It would have been death for the apostles. We must not overlook what Gamaliel has to say concerning Theudas, "to whom a number of men, about four hundred, joined themselves; who were slain; and all, as many as obeyed him, were scattered, and brought to nought." And concerning Judas of Galilee—"He drew away much people after him: he also perished; and all even as many as obey him, were dispersed." This is what Gamaliel would have done to the apostles had he not feared the crowd. He went just as far as he could and not lose the crowd. We wonder a bit at Gamaliel and his Council beating the apostles, maybe they thought the crowd would stand for that. It does not show a very tolerant spirit.

2. Their refusal to investigate the facts. They were residents of Jerusalem. The great events in the life of Christ upon which his claims were based all took place in Jerusalem. There he died and there he arose from the grave. You remember that the Jews of Thessalonica rejected the Word of God as delivered by Paul, not because they were convinced it was false, but because they refused to examine the evidence on which it was based. They considered it to be new and they believed it to run counter to their traditions. They did not follow the example of the Bereans who searched to see if these things were so. Had Gamaliel and the Council done so, they would have joined with the common people who heard him gladly.

3. Gamaliel and his Council mis-interpreted their own scriptures. They were doubtless in the city on that Palm Sunday when the Christ entered it. They should have recognized the fulfillment of Zachariah 9:9—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass,

and upon a colt the foal of an ass." They should have seen in the trial, crucifixion and burial of Christ the fulfillment of Isaiah the fifty-third chapter. "He was oppressed, and he was afflicted, yet he opened not his mouth—He made his grave with the wicked." Gamaliel and his Council no doubt held to the theory and may have contributed to its making—that the Messiah when he came, would be an earthly ruler. They expected that the first thing he would do was to lift the iron heel of Rome from the neck of the Jewish nation. One of the hardest things that Jesus had to do was to get it through the thinking of his own disciples that his Kingdom was not of this world. Did they not say to him—"Master when wilt thou restore unto us the Kingdom of Israel?" When will we have it as it was in the days of Saul, David and Solomon? You remember that a mother came asking for the two best places in Christ's Kingdom for her sons. They did not understand the nature of the new Kingdom. Jesus answered this question by saying—"Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." They did not understand that He was referring to Gethsemane and Calvary. He continues to say to them—"And whosoever will be chief among you let him be your servant: Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Alexander Maclaren said—"Old church traditions make Gamaliel to have been a Christian, and the earliest Christian romance, a very singular book, of which the main object was to blacken the apostle Paul, roundly asserts that at the date of this advice he was 'secretly our brother', and that he remained in the Sanhedrin to further Christian views. But there seems not the slightest reason to suppose there was truth in this." What a marvelous thing it would have been for early Christianity had Gamaliel been a Christian and thrown the power of his leadership in that direction. It is true, however, that in every age since the days of the apostles we have had examples of such courage and loyalty. Yes, men of principle, not men of policy.

John Bunyan was put in prison because he preached the Gospel, and was threatened with banishment from the country if on his release he continued to preach. Bold words were those which he spoke to his persecutors: "If I were out of prison today, I would preach the Gospel again tomorrow, by the help of God."

When Luther at Worms was commanded by the Emperor Charles V and the Pope to recant, he replied: "I cannot recant.

It is not wise, it is not safe, to do anything against conscience. Here I stand. I cannot do otherwise. God help me."

When Eliot, the apostle to the Indians was opposed by the Indians he said to them as he resolutely gazed at their threatening faces: "I am about the work of the great God, and my God is with me; so I fear neither you nor all the sachems in the country."

During the Boxer uprising in China a prosperous Chinese merchant came to the missionary and asked to be baptized at once. "Would it not be better to wait until the storm of persecution has blown over?" the missionary questioned. "A public confession now might endanger you." "No" replied the merchant, "I don't want to wait. It is this very thing that leads me to desire to be a Christian. I have seen the Christians go down into darkness of a horrible death triumphantly, and now that I know it is their religion that sustains them and enables them to do this, I want their religion at once."

May God give to the church of this day the conquering spirit of the apostles and the saints of all ages and save us from the Gamaliel policy.

Repeal—An Expose

By MISS ETHEL HUBLER
Editor and Publisher of the National Voice

One of our dripping wet congressmen has really put his foot into it. In fact he almost fell into the beer vats of the great breweries in St. Louis which doubtless put up much of the campaign money to elect him.

Wet Congressman John J. Cochran of Missouri decided that something should be done about the great wave of prohibition sentiment that has been sweeping the country as a public protest to present day liquor conditions.

Officially, he entered upon the Congressional Record what he termed a "standing rebuke" to dry organizations, in the form of a long list of "repeal benefits."

Let's review those repeal benefits, listed by Congressman Cochran, analyze them, and then, from the facts as they really are show you just how wrong this wet congressman is, in every one of his gilded and high-sounding claims about repeal.

First, Mr. Cochran says: "Decrease in arrest for drunken driving."

But listen to what the United States News, published in Washington, has to say on this point. "The number of persons killed or injured in the United States in automobile accidents involving drivers who had been drinking, doubled between 1933 and 1936. Accidents in which drinking was a factor, increased from 22,943 in 1933 to 35,563 in 1934, an increase of more than one-half."

Statistics released by the California Department of Motor Vehicles, revealed that more accidents involving liquor took place in 1936 than any year since accurate records have been kept. More than 4100 drinking drivers and 1100 drinking pedestrians were in traffic crashes.

In Cuyahoga County, Ohio, in which Cleveland is located, 56.36 percent of all traffic deaths during the last fifteen months were caused by drivers who were drunk or had been drinking.

During the first six months of 1937, the Colorado Motor Patrol arrested 325 motorists for drunken driving compared to 53 for the same period of 1936.

Our Wet Mr. Cochran says: "There is much less drinking of alcoholic liquors than in the pre-prohibition era."

If there is less drinking today than in the period before prohibition, it is because the people became dry-minded during prohibition and lost their appetite for strong drink. But this condition will not long prevail under pressure of present liquor advertising and sales methods.

United States drinkers consumed one and one-fifth gallons of spirits per capita in 1936, increase of nearly 50 per cent over 1935. Beer consumption increased from 12 gallons per capita in 1935 to 12.29 gallons in 1936. Wine consumption advanced nearly 22 per cent to approximately a half gallon per capita according to the National Conference of State Liquor Administrators in Mackinac Island, Michigan.

Our Wet Mr. Cochran says: "Sharp reduction in all major crimes, particularly homicides." But here are the facts: Crime reports submitted by police in 67 cities of more than 100,000 population each show that murders and nonegligent manslaughters increased from 569 to 615 between January 1 and June 30. According to Federal Bureau of Investigation Statistics.

Our Wet Mr. Cochran claims a "decrease in arrests for drunkenness." A survey conducted by Salvation Army officers shows intoxication has increased since repeal in all but three of 119 cities in 41 states. Almost without exception, the testimony of Salvation Army executives affirms that drunkenness is, practically everywhere, growing by leaps and bounds, not only in cities and states which have returned to the licensed saloon system, but in most centers where so-called state control programs are in effect. Because of crowded jail conditions and the acuteness of the problem, police officers in most large cities have their orders to arrest only the most aggravated cases of drunkenness. In some cities police patrol cars take the drunks home instead of arresting them.

Dr. Paul Studenski of New York University has just revealed details of a survey which indicates that 63.9 per cent of the young women and 43.7 per cent of the young men of New York state have increased their hard liquor drinking during the past two years.

Our wet Mr. Cochran says, "Reduction in the number of women and young people arrested for drunkenness." A survey commission reports that conditions in New Hampshire since repeal, and this report may well apply to the whole nation, are "far worse" than in prohibition days: that "social and moral conditions have grown alarmingly worse"; that "more youths are drinking;"

that "girls drink more than ever"; that "repeal has made drinking socially acceptable but demoralizing," and that repeal has made it "harder to trace bootlegging."

Judge J. M. Braude, Judge of Boys' Court, Chicago, urges police and parents to prevent adolescents from visiting neighbrohood taverns. The judge, who is beginning his third term in the boys' court says that adolescent delinquency resulting from the use of liquor is increasing. A year ago he noted 30 per cent of the cases coming before him could be attributed to this cause; today he says such cases constitute 40 per cent of those with which he deals.

Our Wet Mr. Cochran says, "Bloody gang wars for control of illegal liquor traffic have been ended."

But what about these? Two gangland murders as horrible and gruesome as any in the nation's history, confronted Brooklyn police in July of this year. They followed closely on the heels of the biggest batch of federal bootlegging indictments in many months. One of the victims had been taped with adhesive, his skull cloven open, gasoline poured in and his body fired. Police said identification would be difficult. The other, identified as Samuel Silverman, 25, was found in the charred ruins of an automobile, three bullet holes in his head and his body saturated with kerosene. Assistant District Attorney, William F. McGuinness, in charge of the homicide investigation, said: "We had another gang killing of this type in Brooklyn in 1935 when Louis (Pretty) Amberg was hacked to death and his body set afire."

Our Wet Mr. Cochran says: "Collection of $1,759,000,000 taxes by the Federal government and collection of several billion dollars by states and local governments in beer and liquor taxes, much of which was applied to pensions, schools and other similar branches of government benefits."

These collections, however, are trivial alongside of the revenues promised during the repeal campaign. Wets held out as bait that liquor revenue would run as high as three billion dollars annually, yet the liquor traffic can be credited with having contributed in taxes to the federal, state and local governments a total of less than three billion dollars *during nearly four years of repeal.* Since beer was legalized the liquor traffic has drained the pockets of the people of $11,000,000,000 for liquor sales. Liquor-bred highway accidents have caused the death of 40,000 persons, approximately a financial loss of more than $2,000,000,000. Liquor has been responsible otherwise in drink cost for industrial accidents, reduced labor efficiency of millions, increased destitution,

disease, crime, disorder, etc., an aggregate loss for the 51 months of, at least, $2,500,000,000. We have figures to substantiate a conservative estimate of total liquor cost, as above outlined, 1933 to 1937 exceeding $15,500,000,000. Subtracting the $3,000,000,000 (a most generous outside estimate) from the $15,000,000,000 which liquor has cost the people of the United States since repeal, we have left a total of $12,000,000,000 which may properly be said to have been diverted from the income of legitimate trade from the grocer, baker, butcher, clothier, confectioner, jeweler, dry goods merchant and hardware man, boot and shoe dealer, building and loan association, dentist, doctor, lawyer and specialist, for the support of church and education, and last, but certainly not least, from savings deposits with their community banker.

Our Wet Mr. Cochran claims that repeal created approximately 1,250,000 jobs. He's right, but what jobs: according to the Philadelphia Enquirer, competent observers estimate that there are now 1,350,000 girl hostesses hired in repeal taverns as bar room bait. Says the Juvenile Protective League of Chicago: "The tavern, with dancing and nearly naked performers is a lure to young people who never would have had a thought of spending an evening in a saloon. It offers decent girls a new rapid road to ruin, especially girls from good American homes where the economic pressure has been too great. Our investigators after visiting more than 500 taverns, learned that from 35 to 40 per cent of the patrons were women and girls, and that nearly 50 per cent of these were employees, working on a commission to lure men into buying drinks.

"Repeal of prohibition came at a time when a large number of women and girls in Chicago were facing severe economic circumstances. It was easier and it still is easier for young women to get jobs in taverns than to secure work in other places. Since repeal many women who frequent Chicago's taverns have run the course which terminates at the bottom of the heap. Most of them were respectable women to begin with. Some of them began as patrons and some as employees in taverns. As long as they look attractive (which isn't long), and unless they are caught as victims of alcohol, narcotics, or venereal disease (which is often the case), they get along. But the odds are against them. Unattractive and degraded, scorned by decent men, these women may no longer consider themselves good nor feel that the men owe them a living, but they do feel that women must live, no matter how. The tavern then becomes their office."

Our Wet Mr. Cochran claims that repeal "boosted farm income

due to diversion of surplus 10 per cent of the grain crops into the liquor industry, thus removing a 'drug' from the farm market."

But here are the facts: An enormous sum, $5,000,000,000, spent for liquor in 1936, was largely diverted from the purchase of the products of farm and factory. It is almost half as much as was spent by all the people of the United States for food and clothing. The nation spent five billion for liquor in 1936 but only $51,452,047 of this huge sum went for grain. Where did the rest go?

Our wet Mr. Cochran says: "Drunkenness and adultery as cause of divorce both declined from pre-repeal years."

But listen to this and it's typical of what's happening all over the country. Drunkenness has become the chief complaint in district court divorce cases in Des Moines, Iowa, according to judges on the bench in that city. The story is the same in most other city courts. Judge Joseph Meyer, longtime head of the court of domestic relations, said there had been a marked increase yearly since the end of prohibition, with this year exceeding previous years, and that habitual drunkenness was the principal grounds for separation.

The facts and arguments always were and always will be on our side in any discussion of this question. The people are disgusted with present day conditions. Every recent liquor election has been a glorious dry dry victory. Every indicator points to an early return of national sanity, sobriety and prohibition.

The Drys Went on a Sit-down Strike

By MISS ETHEL HUBLER

Friends: This sit-down strike business isn't anything new to the Prohibition Cause. In fact this 1937 variety of "sit-downer" may have gotten his idea from some of our temperance folks. When the 18th Amendment was put into the Constitution, altogether too many Christian people and dry patriots "sat down" . . . in fact, some of them "laid down," and went so far as to pray the little prayer: "Now I lay me down to sleep." We judge this, and rightly so, by their actions. Some asked us, "Will The National Voice now go out of existence?" Others inquired, "What reform will you undertake, since we now have prohibition?" They didn't realize that no law will enforce itself.

No . . . "sit-down" strikes and "lie-down" strikes are not new to us in the prohibition battle. Dry folks sat and sat, while the liquor forces progressed in their campaign of nullification. The wets meant business. They lost everything when the dry law was adopted. The drys, the churches, had gained the greatest victory over evil in this age. Although hired publicity writers were engaged to discredit this greatest piece of humanitarian legislation ever put on our statute books, and the daily press was blaming everything that happened on to prohibition still, the drys continued their "sit-down" strike. They repeated, in sing-song fashion, "It's in the Constitution, and it's there to stay." But, the wets didn't believe a word of it. Those high-priced publicity writers kept right on, gopher-like, in their undermining process, through wet editorials in the daily press.

Finally, because everybody reads the newspapers, some of those "sit-down" drys began to believe this wet propaganda. They really began to believe that the law which they and their fathers and mothers had worked a lifetime to place into our Constitution, was not much of a success—that it had "failed." You see, the "sit-down," "lie-down" drys were not all subscribers to prohibition papers. So those one-time friends had no way of knowing the actual facts. Who ever saw published in the wet daily press that the 18th Amendment closed 177,790 saloons, and shut 90 percent of the Keeley Cures? It wasn't there.

The dry "sit-downers" had no way of learning the facts, of knowing that jails were being depopulated under prohibition, that people who had been spending their money for drink were now able to have more to eat, and better clothes to wear, that the shoe merchant was now doing a record business. They did not know that the people could now have the comforts of home. More than 7,000,000 more telephones, for instance, were installed shortly after prohibition. Such facts as these, we say, were not given to the rank and file of the people of America.

They did not know that prohibition increased productivity of labor, decreased industrial accidents, and multiplied the demand for new homes and for both necessities and luxuries.

They did not know that there was one savings account in America for every three in the rest of the world; that—under prohibition the number of savings accounts in the nation's banks had increased 400 percent.

They did not know that the saving in human lives through the decreased death rate prevailing under prohibition had been estimated at close to a million lives in the last five years. An even higher rate of saving is reported by some insurance companies.

The people did not know that the number of holders of stocks and bonds doubled after the Eighteenth Amendment was adopted, and that—the whole realty market had been advanced by prohibition.

Prohibition increased home building. The insurance in the number of contracts for residential buildings was record-breaking after the Eighteenth Amendment went into effect.

Building and Loan Associations grew rapidly after the dry laws went into effect. Assets in such institutions increased from $1,898,344,346 in 1919, to $3,942,939,880 in 1924.

Higher standards of living developed.

The lost revenue from liquor was supplied by taxes on industry. The auto industry paid its share. Motor vehicle taxes amounted to $470,000,000.

There were fewer paupers in the almshouses of the United States than there had been in 20 years.

Prohibition enabled charitable organizations to take $74,000,000 per year from funds formerly used to support cases of drink-caused poverty and use this money in constructive welfare work.

Many county jails were closed. Massachusetts closed one-third of her jails and sold two.

Alcoholic insanity decreased 66 per cent in the first three prohibition years compared with the last three wet years.

These results of prohibition, secured with inadequate organization and law enforcement machinery, show what can be expected when the Federal and State Governments use their full power to enforce what the President of the United States characterized as the American policy of government relating to prohibition.

The people did not know these facts, had no way of learning them. All that the sober citizenry read in connection with the law, was the wet propaganda that "it had failed," and they believed it.

After a few years of this nefarious propaganda, some of our most active workers and enthusiasts began to join the "what's-the-users" procession. In their "sitting down" position they had fallen right into the trap of the Association Against the Prohibition Amendment without knowing it. They began, parrot-like, to repeat the words, "Prohibition has failed." The stench of the old saloon and the brothel had all too soon been forgotten. Election day rolled around. The wets were on the job. They picked their candidates all up and down the line. They voted together. The drys didn't, although they faced "principalities and powers and spiritual wickedness in high places."

Some of the drys were still singing, "It's in the Constitution, and it's there to stay." They sat and sang, and sang and sat, while the wets lined up at the ballot box. Together, the repealists marched forward under their bloody banner, with escutcheons inscribed: "No more bootleggers, no more racketeers, a balanced budget, and no saloons, in a whisky paradise where everybody drinks and nobody gets drunk."

The first time some of the drys actually awakened was when the papers carried pictures of the President, sitting at his desk, smiling, with photographers around him, his pen in hand, signing the beer bill. We didn't believe it could be done," said the sleepy "sit-down" drys, rubbing their eyes in wonderment.

It was too late, then, to do anything. The mischief had been done. God help those sleeping "sit-down" drys. Each one of us will have to answer to God for the kind of vote we deposited in the ballot box.

Present conditions can't long prevail. The Word of God is against liquor drinking. It is against drunkenness. We can't have alcohol without drunkenness.

As long as strikes are in order, I suggest a "stand-up" strike for the drys. That would be something new. How many of our friends are with us in a "stand-up" strike? "Stand-up" for the

enforcement of all our laws. "Stand-up" for the election of sober, honest, God-fearing officials to public office. "Stand-up" and demand that they take their oaths seriously. "Stand-up" for the poor and the unemployed. "Stand up" for the ideals taught at the knees of our grey-haired mothers. A "stand-up" strike against legalization of any narcotic, drug, or intoxicant. A "stand-up" strike for total abstinence. A "stand-up strike" for God and home and native land.

The Holy Spirit in His Personality

By REV. J. A. HUFFMAN, D.D.
Dean of Taylor University, and of Winona School of Theology

"Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment."—John 16:7, 8.

"And he, when he is come", are the words with which the personality of the Holy Spirit is introduced in the great classic preachment on the coming of the Holy Spirit which Jesus gave the evening before His crucifixion.

A PERSON

One of the most fundamental things in an appreciation of the Holy Spirit and his work is a recognition of the fact of his personality. He is not a mere influence, nor a personification, nor should he be thought of in the term of the neuter gender: he is a person. Sun, moon, rivers, cities, lakes, trees and mountains are personified, but he is not in the category with them. He is spoken of as an intelligent person, and to him all attributes of personality are ascribed. He may be "pleased", "grieved or vexed," He may "speak," "teach", "guide", "console", "intercede", "testify." He can impart spiritual life, and he may also divide or bestow His gifts.

In the verses which constitute the text, as well as in other references, masculine pronouns are used in the Greek, to predicate things concerning the Holy Spirit. There is one single exception to this, the reference in Romans the eighth chapter and the twenty-sixth verse, where the neuter pronoun is found, for Greek grammatical reasons, in the original Greek text. But a careful reading of the verse shows plainly the personal attributes are ascribed to him, and the American translators were certainly justified in the use of the personal intensive pronoun "himself", in translating the verse. The imagery from which the word spirit comes is that of wind (Greek pneuma), which is neuter, but immediately the

imagery gives place to that for which the imagery stands, personality becomes prominent.

Should it be insisted that the Holy Spirit is not a person, as personality is ordinarily known or experienced by the coarser set of physical senses, it should be remembered that there is infinitely more to human personality, than that which can be measured in feet and inches or weighed upon the scales, so many pounds avoirdupois.

Unless the above statement be true concerning personality, man would have but little value. Dr. Charles H. Mayo, the famous American surgeon is quoted as having determined the physical value of an average human being after this fashion: "An average man would supply enough fat to make several bars of soap; iron enough for a medium sized nail; sugar enough to fill a salt shaker; lime eoungh to whitewash a chicken coop; phosphorus enough to make the tips of twenty-two hundred matches; magnesium enough for a dose of magnesia; potassium enough to explode a toy cannon, and sulphur enough to rid a dog of fleas." He further estimates the value of these constituents at about ninety-nine cents, if bought at a drug store. Such is the value of the physical man, commercially speaking. If there is not infinitely more to human personality than the sum total of chemical elements, man's value is but a trifle.

But human personality cannot be measured nor evaluated in this fashion. Much less can spiritual being be thus comprehended. The Holy Spirit is none the less a person because he cannot be reduced, in part, to tiny quantities of chemical elements, as man can be, but, because of this fact, is more a person in reality. He is a purely spiritual personality, unhampered by physical form or feature.

When Jesus declared it expedient, or advantageous, for his followers that he should depart, that the Holy Spirit might come, there were doubtless two things which stood out prominently before him. He had come from heaven to earth on a definite errand, a specific errand. He had known that mission perfectly, and had kept it in minutest detail, and that work was hurriedly closing. From the cross on the morrow he would exclaim, "It is finished," and there would be no object in his longer remaining. Therefore it would be advantageous for his believing ones that he should return to the Father.

But the second of the reasons for the advantageousness of his going is equally important. Of necessity, Christ came in the form or likeness of man. Having taken human form, his very humanity constituted a limitation to him. So far as the records show, Jesus

was never in more than one place at any one time. Even in the period of his post-resurrection stay, during which time he wore his resurrection body, and was able to appear suddenly, and disappear as readily, there is no intimation that he was in two places at the same instant. Though we may not be able to answer all the questions which arise in connection with this fact, it remains true, nevertheless, and the answer to his limitation, so far as can be discovered, was his human body.

The Holy Spirit, a purely spiritual personality, never hampered by physical form succeeded the holy God-man, and to the advantage of Himself, heaven and earth, was never limited to any locality, but could be and is still present everywhere his presence is desired. Herein is found the second item of the expedience of the going of Jesus, and the coming of the Holy Spirit.

Joseph Parker, in "The Paraclete", has a beautiful paragraph, bearing upon the spiritual personality of the Holy Spirit: "Then, according to Christian teaching, was to come manifestation without visibility; instead of bodily presence, there was to be a new experience of life, spirituality, insight, sensibility, and sympathy almost infallible in holy instinct. In one word, the Holy Man was to be followed by the Holy Spirit."[1]

In the term "Comforter" (Greek παράκλητος Paraclete), the personality of the Holy Spirit is reflected. The word is an English transliteration of a word which is compounded of two Greek words, a preposition, παρὰ, to call, and a verb, στέλλω, to send, meaning, one called to stand beside another. Not only is personality encompassed in the word, but an intelligent, sympathetic, intimate, watchful and ministering friendship. One could scarcely conceive of a more beautiful and appropriate word with which to characterize this unique spiritual personality.

A DIVINE PERSON

But the Holy Spirit is more than a mere person: He is a divine personality. Jesus associates him with Himself, in conditioning His coming upon his own departure. But the Holy Spirit is associated with the Father and the Son throughout the Bible in every relationship.

This relationship is known by a word coined to express it, "trinity." There has been much theological discussion over the subject of the trinity, some learned and much unlearned. It is a subject which transcends human philosophizing, and has never

1 The Paraclete, page 11.

been understood, and is not now. Howbeit, Deity is represented to us as three manifestations, and can be best grasped as three persons, constituting the Godhead. These three are called the Father, the Son, and the Holy Spirit.

There is a philosophic order in the naming of these three persons, any deviation from which results in a shock, partly due to our being accustomed to hearing them mentioned in this order. But there is a reason for their mention or naming in this manner. There is one exception to this order, that of the Apostolic Benediction in II Cor. 13:14, for which exception there is doubtless some cause.

The term "Father" suggests several things. Cause, kinship, and friendship are all included in the title. The human mind with its heritage readily grasps the significance of the epithet "Father."

The first title naturally suggests the second, "Son." Unless there be sonship, there can be no fatherhood. Fatherhood is impossible without sonship. Therefore, there is not merely philosophic order in the naming of the trinity, but also progress. The Son was a manifestation of the Father, and revealed him to mankind.

The Son having revealed the Father, and having completed the errand upon which he came, withdrew to the realm of the unseen, and sent the Holy Spirit.

Dean Stanley in his "Christian Institutions", expresses the relation of the persons of the Trinity in the following lines: "As the name Father represents to us God in nature, as the name of the Son represents to us God in History, so the name of the Holy Ghost represents God to us in our own hearts, and spirits, and consciences. This is the still small voice—stillest and smallest, yet loudest and strongest of all—which, even more than the wonders of nature or the wonders of history, brings us into nearest harmony with God —who, when his closest communion with man is described, can only be described as the Spirit pleading with him, or dwelling in him."[1]

The Association of the members of the Trinity can be traced out minutely in the examination of the references, and a tabulation of these is herewith provided for that purpose.

The Trinity in the Work of Creation.

1. God in Creation, Gen. 1:1.
2. Jesus in Creation, John 1:1, 3, 10.

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1 Christian Institutions, page 251.

3. The Holy Spirit in Creation, Gen. 1:2; Psalm 104:30.

The Trinity in the Inspiration of the Scriptures.

1. God in Inspiration, Heb. 1:1; II Tim. 3:16, 17.
2. Jesus in Inspiration, I Peter 1:10, 11.
3. The Holy Spirit in Inspiration, II Peter 1:21.

The Trinity in the Work of Redemption.

1. God in Redemption, I John 4:14.
2. Jesus in Redemption, I Tim. 2:6.
3. The Holy Spirit in Redemption, John 16:7, 8.

The Trinity in the Baptismal Formula, Matt. 28:19.

The Trinity in the Apostolic Benediction, II Cor. 13:14.

Both the personality and the divinity of the Holy Spirit are evidenced in the fact that divine attributes are conceded to him, and divine works are ascribed to him.

Divine Attributes Conceded to the Holy Spirit.

1. Eternity of Existence, Heb. 9:14.
2. Omnipresence, Psalm 139:7-10.
3. Omniscience, I Cor. 2:10, 11.
4. Omnipotence, Luke 1:35; Rom. 15:18, 19.
5. Dispenser of Wisdom and Knowledge, I Cor. 12:8.
6. Spirit of Glory and of God, I Peter 4:14.

Divine Works Ascribed to Him.

1. The Generation of Jesus, Luke 1:35.
2. The Resurrection of Jesus, I Peter 3:18.
3. The Anointing of Jesus, Matt. 3:16.
4. The Filling and Guidance of Jesus, Luke 4:1.
5. The Regeneration of Man, John 3:5.
6. The Sanctification of Man, Rom. 15:16.
7. The Resurrection of Man, Rom. 8:11.

In addition to all these predications concerning the Holy Spirit there is another which places him in the category of personality in a unique manner. He only may be blasphemed.

In Matt. 12:31, 32 Jesus is quoted concerning the possibility of blashpeming the Holy Spirit thus: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come."

It is not within the scope of this immediate message to discuss the meaning of the sin against the Holy Spirit, or the unpardonable

sin. This will be done in a later study. The purpose in quoting our Lord in this passage is to add to all other observations concerning the personality of the Holy Spirit our Lord's own, authoritative word, not only conceding the personality of the third person of the trinity, but exalting his divine personality above that of the Son, himself, making him alone the object of blasphemy.

This study of the personality of the Holy Spirit could be closed in no better way, than to quote a paragraph from Watson's *Institutes* as follows:

"In Creation we see him moving upon the face of Chaos, and reducing it to beautiful order; in providence, 'renewing the face of the earth', 'garnishing the heavens', and 'giving life' to men. In Grace we behold him expanding the prophetic scene to the vision of the seers of the Old Testament, and making a perfect revelation of Jesus Christ to the New. He 'reproves the world of sin', and works secret conviction of its evil and danger in the heart. He is 'the Spirit of grace and supplication'; the softened heart, the yielding will, all heavenly desires and tendencies are from him. He hastens to the troubled spirits of penitent men, who are led by his influence to Christ, and in whose hearts he has wrought faith, with the news of pardon, and 'bears witness' of their sonship 'with their spirit'. He aids their 'infirmities'; 'makes intercession for them'; inspires thoughts of consolation and feelings of peace; plants and perfects them in whatsoever things are pure, lovely, honest, and of good report; delights in his own work in the renewed heart; dwells in the soul as in a temple; and, having rendered the Spirit of God, 'without spot, or wrinkle, or any such thing,' sanctified and meet for heaven, finishes his benevolent and glorious work by raising the bodies of the saints in immortal life at the last day. So powerfully does the Spirit of glory and of God claim our love, our praise and our obedience."[1]

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1 Christian Institutions, page 251.

The Holy Spirit and Dispensations

By REV. J. A. HUFFMAN, D.D.

"When he is come," John 16:8.

Closely linked to the personality of the Holy Spirit is the subject of the dispensation of the Holy Spirit—the period of time recognized as that provided in the plan of redemption, during which the third member of the trinity is charged with a special task.

The subject of dispensations is one which admits of much speculation and even dogmatism. There are various ways in which the so-called dispensations have been catalogued. In the last analysis there have been, and are, only three dispensations, and all others are merely sub-divisions of these three. They correspond to the members of the trinity, and follow each other in the order by which the trinity is usually named. They are, the dispensation of the Father, the dispensation of the Son, and dispensation of the Holy Spirit.

This dispensation of the Holy Spirit was referred to a number of times, in one way or another, at various times, but in each case it was represented as future, until the great and historic day when it was ushered in.

Joel, who has been called the Prophet of Pentecost, foretold the day, when he said: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit," Joel 2: 28, 29.

It was this prophecy of Joel which Peter, the Pentecostal preacher, quoted when he defended himself and his associates against the charge of drunkenness, when he said: "These are not drunken, as ye suppose, . . . but this is that." He and those who heard him were convinced that the dispensation characterized as "afterward" had arrived.

At the last Feast of Tabernacles during Christ's ministry, Jesus made a great preachment concerning the dispensational aspect of the Holy Spirit. It was evidently just after the proces-

sion of priests, led by the high priest, had returned from the Pool of Siloam, carrying the golden pitcher filled with water, and having entered the temple area by the Golden Gate, had poured the water before and over the altar, thus commemorating the miraculous provision of water for Israel in the wilderness. Jesus seizing the opportunity, in that moment of solemn silence, cried: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water," John 7:37, 28. The sacred writer immediately becomes commentator, and adds: "But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified," John 7:39. The glorification of Jesus is declared to be the pre-requisite to the ushering in of the Holy Spirit's dispensation.

It was during the period of the post-resurrection stay that Jesus uttered a word definitely looking forward to the new epoch of his own absence, when, in the upper room he breathed upon his apostles and said, "Receive ye the Holy Spirit," John 20:22. There is no intimation that those whom he addressed received anything. If they did receive something at this time, it could only have been a tiny anticipation, or pledge penny of what they should soon receive. Perhaps it is more correct to interpret this gesture on the part of Jesus as an imperative and promise in relation to the Spirit's soon coming.

The closing admonition of James to his apostles related to the dispensation about to be ushered in, when he "charged them not to depart from Jerusalem, but to wait for the promise of the Father, which said he ye heard from me," Acts 1:4. In mentioning the "promise of the Father," Jesus doubtless referred to that comforting message he had uttered just a little more than forty days previous, when, on the eve of his betrayal and crucifixion, he had said: "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever," and "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you," John 14:16, 26. On the day of the fulfillment of the promise, it was recognized as such, and Peter declared: "Having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear," Acts 2:33.

It is befitting that the last message of Jesus to his followers should have dispensational reference, and is both a promise and a prophecy. It is also the key verse of the book of Acts, furnishing an outline to that early history of the church. These are the

words: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth," Acts 1:8.

There are certain observations to be made concerning the trinity of dispensations, if we would have a clear perspective upon them and fuller appreciation of them.

Accordingly each member of the trinity has had, or is having, a dispensation peculiarly his own, covering a period of time quite distinctly marked, during which a certain definite program was, or is, being carried out.

THE PERIOD

The Father's Dispensation. The period covered by the dispensation of the Father was a long, tedious one, beginning with creation, and ending with the birth of Christ, or his inauguration into his ministry. All of the record of the Old Testament falls within this period. It is frequently called the Old, or the Old Testament, dispensation.

The Son's Dispensation. The period covered by the dispensation of the Son was a brief one, beginning either at his birth or his baptism, and closing with his ascension, or more properly with the day of Pentecost. It is that period covered by the gospel narratives. Sometimes the period beginning with Christ's birth is called the New Testament dispensation, but when this characterization is employed, there is usually included in its sweep of time the later New Testament events, included in the Acts and the Epistles, and also modern times, to the present.

The Holy Spirit's Dispensation. According to this conception of dispensations which assigns to each member of the trinity a dispensation, with a distinct period, the dispensation of the Holy Spirit began at Pentecost, continues to the present, and will not end until the rapture—the appearing of Jesus to receive his bride, the church, or some think at the revelation, when he will come to reign in righteousness.

THE PROGRAM

It is a perfectly legitimate thing to inquire concerning the program of each dispensation, or to ask with what each period was occupied.

The Father's Dispensation. The long, tedious dispensation of the Father was occupied with creation, the early experience of

the human family, the developing of the chosen nation, and the preparation of the world for the coming of the Redeemer. The power, holiness, wisdom and patience of God are on continuous exhibition in his dealings with mankind.

The Son's Dispensation. Brief as was this period, the dispensation of the son was devoted to the redeeming of the created world, and the potential redeeming of the human race, to whom sovereignty had been granted by the Creator.

Whatever else may be meant by the use of the term "potential" it is here used to mean that, so far as the human race is concerned, a plan of redemption was wrought out by Christ's death on Calvary, by which all who will may be saved. On the cross Jesus testified, "It is finished," and the errand on which he came was accomplished. He had left nothing undone which had been included in the program of his dispensation.

The Holy Spirit's Dispensation. The programs of the dispensations are seen to be progressive, each one catching up the preceding one immediately and aggressively. The dispensation of the Holy Spirit being the one which began at once upon the ascension of Jesus, the work which he is accomplishing may be stated thus: The dispensation of the Holy Spirit is occupied with the practical carrying out of what Jesus potentially accomplished, in the measure that his ministry is not hindered by the wrong use, or abuse, of man's free moral agency.

It is to be observed that in each of the periods when the particular member of the trinity was having a dispensation peculiarly his, it was that member of the trinity who was the special object of attack on the part of Satan.

In the dispensation of the Father, the constantly recurring sin, even among the chosen people was idolatry, a violation of the first commandment on the first table of the decalogue. Of Israel's nineteen kings, except of two or three, it was said: "He walked in the sins of Jeroboam the son of Nebat, who caused Israel to sin." This was Jeroboam the First, who set up golden calves at Bethel and at Dan, in order that the people need not go up to Jerusalem to worship God, but might engage in idolatry, conveniently, in their home territory. Israel and Judah, even at their best, appear to have been constant targets for idolatry and proved to be surprisingly vulnerable.

In the dispensation of the Son, he was, likewise, the special object of attack. No sooner was his birth announced than king Herod sought his life. The slaughter of the innocents was the price that childhood and parenthood was compelled to pay for

this satanic attack against the Son of God in human flesh. Though there were periods of temporary popularity when the masses followed Jesus, these were usually followed quickly by periods of unpopularity and opposition. Though sinless, and always doing good, he was Satan's target, and ultimately he was nailed to the cross, with a multitude clamoring for his blood upon their own heads. In this manner the plan of human redemption would have been forever defeated, except for the fact that Infinite Wisdom had from eternity outwitted the attack, and was able to make the wrath of Satan to work out for man's good, and for the divine glory.

In order to evaluate properly the present attack upon the Holy Spirit, in the present dispensation, there must be a correct understanding of his mission. Since the Holy Spirit is the successor of Christ, and is practically carrying out the potential achievements of Christ, he should be recognized as the only duly qualified administrator of the affairs of grace in this dispensation. Not the pope, no church or church council, not even the Scriptures, nor all these combined take the place of Christ: The Holy Spirit alone is the vicegerent of Christ upon earth.

Since the Holy Spirit is the only duly qualified administrator of the affairs of grace in this dispensation, by that token he constitutes Satan's object of attack, as did the other members of the trinity in the dispensations which were theirs. As the constantly recurring and climatic sin of the Father's dispensation was the rejection of the Father, and as the Son was rejected in the second dispensation, even so the attack of the third dispensation is directed against the Holy Spirit, the constant inclination is away from and is climaxed in the rejection of him.

There is another question which arises relative to the relation of the trinity through the dispensations: "While the first member of the trinity was having a dispensation peculiarly his own, what were the second and third members of the trinity doing?" The same question obtains in relation to the two other dispensations. The answer is, that they were cooperating.

In the Father's dispensation the Son was actively participating. There are a number of appearances of the so-called "Angel of Jehovah", in the Old Testament. These were called by the older theological writers, Theophanies, by which was meant God-appearances. The later evangelical writers have begun to call these appearances or manifestations Christophanies, meaning Christ-appearances. They are thus considered as participations of the second member of the trinity in the work of the first dispensation.

There is no lack of evidence concerning the cooperation of the first and third members of the trinity during the dispensation of the Son. Repeatedly Jesus declares his own oneness with the Father, and the Father's minute interest in the program in which he was engaged. He declared his own will, to be the will of his Father. The ministry of the Holy Spirit to Jesus is conclusive evidence of the cooperation of the third person of the trinity during the dispensation of the second member.

And what shall be said concerning the cooperation of the first and second members of the trinity during the dispensation, which is now on? This cooperation is written all over the pages of the New Testament. The Holy Spirit was promised by the Father, and sent both by the Father and the Son, John 14:16, 26; 16:7. While Jesus is at the right hand of the Father, in Heaven, as the believer's Advocate, the Holy Spirit is with and in the believer here, as his Comforter. The Father wills the salvation of lost men, and Calvary and the empty tomb forever stand as symbols of the vicarious suffering and gloriously triumphant victory of Jesus Christ, in behalf of an otherwise ruined and hopeless race. A hurried review of the association of the Father, the Son and the Holy Spirit in the work of creation, the inspiration of the Scriptures, and the work of redemption, as recounted in our study of the "Holy Spirit in His Personality", discloses the close, constant and perfect fellowship of the trinity through the various dispensations.

Not only were the programs of the dispensations cumulative, as would be expected, but each successive dispensation exalted the former, and each successive member of the trinity glorified the member whose dispensation had preceded. Just as Jesus revealed and glorified God, the Holy Spirit interprets Jesus and glorifies him.

There is small likelihood but that a certain observation will be made and a legitimate question will arise from such observation. It will be noted that the dispensationalism in which this study indulges makes no definite dispensational preachment in relation to the coming age. While Jesus makes it clear and positive that the work of grace in human hearts in this age is the ministry committed to the Holy Spirit, he gives no statement when such ministry shall close.

There are three attitudes or beliefs in relation to the subject of eschatology or the doctrine of last events, with particular reference to a millennium. These are the pre-millennial, the post-millennial, and the a-millennial. The pre-millennial doctrine ad-

heres to the belief in a future period of Christ's reign upon earth, preceding the eternal state, the period to be ushered in by the personal coming of the glorified Christ of Nazareth. The post-millennial belief assumes the possibility of a future millennium, a golden age brought about by religious processes which have been set to work in the redemptive plan, but that Christ's personal coming will be after such period, rather than before. The a-millennial theory is that there will be no millenium at all. The "A", with which the word "millennium" is prefaced is the so-called alpha-privitive of the Greek language, meaning not, or negativing the doctrine. According to the latter theory, there is no future time age, but that suddenly, Christ will come, eternity will begin, and the destinies of all will be forever fixed.

To one or the other of the above schools all believers, consciously or unconsciously belong. We dare not be magnanimous enough to pronounce all three theories right, for such is impossible. We may, however, believe that there are sincere, honest, born-again, Spirit-filled Christians who belong to each of these theological schools. It is our honest conviction that the Bible teaches in clear outline the things believed by the pre-millennial school. Pre-millennialism has suffered much at the hands of extremists and those who would attach to the doctrine much of the purely speculative, and for such no defense is offered. While God has deemed it wise to give only an outline of the events that are yet ahead, purposely withholding many things which the inquisitive human mind would like to know, the delineation is sufficient to warrant the belief in a definite, well ordered program of coming events for the purpose of closing up the redemptive program. We would counsel believers in the pre-millennial faith to desist from attempts to write in details of God's future program where He has wisely withheld them.

Cutting right across the whole system of beliefs relative to the closing events of this age and those of the coming age, there are several predications for which we believe there is positive warrant, as follows:

1. The administratorship of grace has been definitely committed to the third person of the trinity, the Holy Spirit, resting back upon the finished work of Jesus Christ on Calvary, "He, when he is come," John 16:8.

2. The re-conquesting of the world, and its delivery out of the hands of the enemy, belongs to Jesus Christ, the second member of the trinity. "He must reign, till he hath put all his enemies under his feet," I Cor. 15:25.

3. The final triumph eventicates in the rule of God and the eternal glory of the first member of the God-head. "He shall deliver up the kingdom to God, even the Father." "The Kingdom of the world is become the kingdom of our Lord and his Christ, and he shall reign forever and ever," Rev. 11:15. "Every tongue should confess that Jesus Christ is Lord to the glory of the Father," Phil. 3:11.

Now that the three dispensations, with their respective heads and programs, have been comprehended, from our vantage point we can view the eternal purpose of God. Looking backwards we behold it beginning with the Father, continuing in the Son, and climaxing in the work of the Holy Spirit. Looking forward we see the program of the Holy Spirit in progress, reaching onward through the Son, and being ultimately fulfilled in the unclouded glory of the Eternal Father.

Transcending, incomprehensible, mystifying is this truth in its matchless sweep, but such is the hope wrought out by God through his Son, by the ministry of the Holy Spirit.

The Jew a Unique Paradox

By REV. A. B. MACHLIN, D. D.
Hebrew Christian Evangelist

In his youth the famous Jewish missionary, Joseph Wolf, attended anonymously a Roman Catholic school. After a certain period of time, he felt constrained to reveal to his fellow students, who he was. "What," asked he of several of the students, "do you think that I am?" "We have always taken you to be a German," some said; "You are a Swiss," said others, "but that does not matter, we love you just the same."

"No," Wolf said, "I am neither German nor Swiss. I am a . . . a . . . a Jew!" And lo, what an excitement! The noise caused by the excitement was of such a nature, that the neighbors rushed in, inquiring: "What is the matter anyhow, is the prince of the evil spirits loose here?" "Oh, no, worse than that," they answered, "Wolf is a Jew!" . . .

I was requested once to take part in a program given by a Ladies' Missionary Society. I accepted the invitation, asking them not to say who the speaker was to be. When I stated to the audience that the speaker is a Jew:— "praise the Lord!" was the response from the audience. Oh, the paradox of the Jew!

A great artist decided and wished to paint the face of Judas, the arch conspirator. He looked around for his model, and behold! he found a Jew and his wish was realized. . . . Another artist wishes to secure a model for the face of Christ. Where does he go? to the Jew.

A novelist wishes to give us a word-picture of an everlasting wanderer and looks among the people of the world, and forth comes the "Wandering Jew." Another novelist wishes to describe a cosmopolitan citizen: he turns to the Jew.

Christopher Marlowe in "The Rich Jew of Malta," introduces a Jew, as a type of the race. His name is Barabas. He is a real "atrocious villain, a monster of wickedness." Barabas, in whom the whole Jewish race is represented, is a man that "goes abroad of nights to kill sick people groaning under walls." The following lines are put in his mouth:

"It's no sin to deceive a Christian,
For they themselves hold the principle.
Faith is not to be held with heretics,
For all are heretics that are not Jews."

Richard Cumberland, on the other hand, introduces the Jew Sheva also as a type of the race, a philanthropist of a peculiar kind. He stints himself that he may give to others. "Cumberland makes Sheva overgood, as Barabas is overbad." (Rabbi E. N. Calisch.)

Shakespeare, through his comedy, "The Merchant of Venice," has given world-wide currency to the conception that the Jews are a people of whom a hard-hearted, loveless and vengeful usurer is the type.

"This is the Jew
That Shakespeare drew."

But how different is Rebecca, Sir Walter Scott's representative of the Jewish race. Look at her and see how pure, modest, dignified and courageous she is! Oh, with what calm resignation, which her confidence in her faith gives to her, she bears all degradation and humiliation which she suffers because of her religion! How faithful she is in the defence of her people, her religion, and her honor! Dickens concentrated his power in order to picture the Jew, and gave us Fagin, a villain, a leader of thieves, and what not?

With the same paradox we meet him when we find the Jew in the world of the poets. We have Wordsworth's "Song of the Wandering Jew," closing with the following stanzas:

"Two lovely sisters, still and sweet
As flowers, stand side by side;
Their soul-subduing looks might cheat
The Christian of his pride;
Such beauty has the Eternal Power
Upon them not forlorn;
Though of a lineage once abhorred,
Nor yet redeemed from scorn,
Mysterious safeguard, that, in spite
Of poverty and wrong,
Doth here preserve a living light,
From Hebrew fountains sprung;

That gives this ragged group to cast
  Around the dell a gleam
Of Palestine, of glory past,
  And proud Jerusalem."

Entirely different are the Jews of George Crabbe. Just one example:

"Jews are with us, but far unlike to those
Who, led by David, warr'd with Israel's foes;
Unlike to those whom his imperial son
Taught truth divine—the preacher Solomon.
Nor war nor wisdom yield our Jews delight.
They will not study—they dare not fight."

Let us turn from secular literature to the New Testament, and try to picture the Jew. Here we meet with the same paradox. He who tried to entrap Jesus in His words was a Jew. But—who was he, who sat at the feet of Jesus Christ and took in every word that Jesus uttered as the "Bread of Life" and the "Living Water"? A Jew!

Did the Jew seek to injure Him and force Him to flee from His cities for safety? Then he also of Bethany, who gave Him food and shelter, was a Jew.

Did a Jew betray the Lord and Master? A Jew also sought His body and gave it tender and reverent burial.

Did a Jew deliver Him to the Romans for crucifixion? The Jew also believed in Him and proclaimed Him, to the whole world, as Lord of Lords and King of Kings.

If someone should ask, "Who are the people who are farthest from Christ and His church?" I would say, "The Jews." And if another should say, "Who are those nearest to Christ and Christianity?" I would answer, "The Jew."

If you ask me, "What is the greatest tragedy in the history of human society?" I would say, "To see a young mother in the fullness of her vitality and beauty, and to note the gradual loss of that beauty and vitality, as her child, on the other hand, gains in both these attributes." I manifest my concern and the mother looks silently at her child and seems to say, "Here is my life, my beauty." Similar is the relationship of the Jew to the Church. Look upon Israel's past, and you will see beauty, greatness, power and vitality; then compare it with her present, and we ask, "Mother Israel, where is thy greatness, thy vitality, thy beauty,

thy power?" For the answer we turn to the child of Israel, the Church, and find our answer, "Here is the life of Israel, her glory, her power."

To return to the tragedy. Imagine that child, grown to womanhood, coming to the mother with these words, "Mother, I do not need you longer. I am strong and intelligent, and can live my life independently of you." If we could look into the soul of the mother at such a time, we would find the greatest human woes. But this is exactly what the Church has said to Israel. Why is this so? Because the Jew is a paradox, and unless we look upon him from the Divine standpoint, we shall never learn to understand him.

Take for instance the great prophets of Israel and you will find that they have been persecuted by Israel. Why did she persecute her own prophets? The prophets came from an entirely different world from that in which she lived and they came with a different message than she knew, and instead of recognizing him as a leader, as greater than the people, Israel regarded the prophet as a stranger and as such they persecuted him.

We must learn to look upon Israel from all angles; then, and then only, will we learn to love Israel. Why have the Jews been persecuted through all ages? Because the people saw the Jew from one angle only. Instead of recognizing Israel as a higher nation with a higher message, they recognized her as a strange nation with a strange message, and as such she has been persecuted. There is one appeal that I would like to make to the Christian people, and that is to look upon Israel, not from one angle only, but from all angles and from a Divine standpoint, and then you will learn to love the Jew.

The majority of the Christian people look upon the Jew as the Jew looks upon Christ. The Jew speaks of Christ as the One who was hated, rejected, despised and crucified, but the Jew does not see that by His resurrection Christ conquered death and all the powers of darkness. The Christian speaks of the Jew as despised, hated, persecuted, etc. But, to my mind, all these are tributes to his persistence and indestructibility. "That any people should have survived such a torrent of abuse, persecution and hatred, and survived it without utter degradation, is little short of a miracle."

The Jew is here with great claims for eternal life and challenges the world, saying, "You have driven me, hated me, and tried to blot out my name from the earth, but you cannot do it.

Here I am and you will have to give me a place among the eternal, among those who live forever."

The Jew needs to see Christ in his persecutions and sufferings, but also to see Christ in His resurrection and power as Conqueror; and so the Christian needs to look upon the Jew, not only as despised and hated, but as one who has conquered all hatred and exists now as a unique, a separate, a peculiar nation.

There is a great plan for the Jew in the future; I am sure of it because I believe in God's promises. There will come a time when we will see more clearly how it was that through Israel's rejection, the Gentiles were saved; we will see that same people arousing the nations to life, from the dead. We will see Israel exactly as Israel is.

Although we cannot understand the Jew, this does not minimize our responsibility in bringing him the Gospel of Jesus Christ. We have a Royal Command from our King and Lord to bring the Gospel to Israel, and we must obey in order to be worthy of the name which we bear, namely, Christians. One thing Christ hated, and that was luke-warmness; rather let us be cold or hot, and so should we, as Christians, hate a luke-warm attitude toward our responsibility to the Jews, of whom Christ said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

Glorying in the Cross

By REV. JOHN H. McCOMB, D.D.
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Gal. 6:14

It is of the utmost importance to realize that Christ's death upon the cross purchased for believers all the blessings we enjoy through faith. So long as we view the cross merely as an act of heroism, or of idealism, or of love, and fail to perceive that it bought believers all their blessings, we are ignorant of the true Gospel message. Had there been no cross, there would have been no Christians and no Christianity.

To many people the cross is an offense because they consider that they need no benefits that they cannot earn, but those who believe, "Glory in the cross of our Lord Jesus Christ."

This morning we are going to examine some of the reasons why every Christian should glory in the cross.

1. *We should glory in the cross of Christ because it purchased our new life.*

God could not have justly given us eternal life through His Spirit as long as our sins remained unatoned for.

Years ago a physician in Pennsylvania thought he could restore to life those who had suffered electrocution, and he made application to the Judge of a criminal court for the body of a man who had died in the electric chair for murder. The Judge refused the request on the ground that he had no right to offer the possibility of life to a criminal who had forfeited his life because of murder. The Judge was right. It would be unjust to give those under condemnation, new life. Similarly God could not regenerate us until He had first removed our guilt. He excluded Adam and Eve from the Garden of Eden after their sin lest they should eat of the tree of life and live forever. But the sacrifice of Christ upon the cross made it possible for God justly to pardon and regenerate sinners, because Christ atoned for their sin. This is what Paul means in Galatians 4:4-5 where he says: "*But when* the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

The regeneration of Paul, and of every other believer, was purchased by the death of Christ.

It is dishonoring to Christ and contrary to the facts of the case to imagine that our spiritual life is merely our "better self." We have no "better self" apart from regeneration. Through the death of Christ, we have become partakers of the Divine Nature, and have become new creatures in Christ. If you believe that Jesus is the Christ, this change has taken place in your heart, for God says: "Whosoever believeth that Jesus is the Christ is born of God", (I John 5:1).

We glory in the cross because it made possible this new life from God.

2. *We believers should also glory in the cross because it made possible our new standing.*

The Israelites in Old Testament times boasted that they were members of God's Earthly People—that they were members of the nation whom God especially favored; but *we* rejoice because God has made us "Accepted in the Beloved," (Ephesians 1:6.) The "Beloved" is Christ. He is God's Beloved Son, (Matt. 3:17). We are in Christ by faith. We are members of His body, (Eph. 5:30). We are accepted of God because we are united to Christ by faith. Men may not accept us, but we can always rejoice in the fact that by virtue of the sacrifice of Christ for us, and of our acceptance of Christ, we are accepted in Heaven itself. God counts us as righteous because of our faith in Christ; He counts us deserving of all His favor and blessing because of our union with Christ. He counts us as His children because of our reception of Christ. To be "Accepted in the Beloved" is infinitely more wonderful than to be accepted in the most exclusive or wealthy circle on earth. Therefore, we should boast in the cross which made our acceptance possible.

3. *We believers should glory in the cross because it made possible our enjoyment of unfailing strength.*

The Spirit of God dwells in each believer and supplies unfailing strength for each undertaking that is in harmony with the will of God. God says: "If any man have not the Spirit of Christ, he is none of His." He means the Holy Spirit. It is because we are linked to Christ by the Holy Spirit who dwelleth in us that we believers "can do all things through Christ who strengthens us," (Phil. 4:13). It is because this grace is ours that in trouble, or amid opposition, or suffering, we can be assured of the sufficiency of God's grace. The non-Christian has no such unfailing source of

strength. He is dependent upon himself, and the strength of man is not equal to the shocks and stresses of life, nor to the demands of holiness. God's law is a reflection of His own glory. It is therefore supernatural. No natural man can hope to attain to supernatural obedience, but God supplies the grace to make it possible for those who desire to obey.

The saints of God have demonstrated the sufficiency of God's Grace times without number. It has sustained them on beds of pain; amid trying circumstances; amid the opposition of unbelievers. It is sufficient to sustain every child of God in every trial. It sustained Paul and enabled him to write his most triumphant letters while in prison. It sustained Martin Luther. It sustained John Bunyan, and multitudes of others.

Those who know the sufficiency of Divine Grace boast in the cross of Christ that made its bestowal possible.

4. *We believers should glory in the cross of Christ because it has made it possible for us to render an incomparable service to mankind.*

The Priests of Old Testament times were mainly occupied with making sacrifies *for* sin, but we, who by the Sacrifice of Christ, have been made "Kings and Priests unto God", have the glorious privilege of proclaiming to all the world that a Sacrifice *has been made once and for all which never needs to be repeated,* (Heb. 9:28) and to beseech men to trust in that Sacrifice. How thankful I am that my service does not consist in offering bulls, and goats, and the ashes of an heifer, which can never serve to take away sin, but that it consists in the proclamation of the glorious fact that Jesus Christ has offered one sacrifice for sin forever. (Hebrews 10:12).

There is no service comparable in importance to this. If you are telling men that they ought to reform, or go to Church, or turn over a new leaf, you are not rendering Christ the service that you should, nor faithfully transmitting the Gospel message. Your message to the world as a Christian should be that Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation, (Hebrews 9:28).

This was Paul's message, for in Acts 13:38 he said to the people in Antioch: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by Him, all that believe are justified from all things from which ye could not be justified by the law of Moses."

It was John's message, for he says in I John 2:2: "And He (Christ) is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

It was Peter's message, for in I Peter 3:18 we read: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

5. *We believers should glory in the cross of Christ because it purchased our deliverance from the bondage of the law.*

In Old Testament times, God told His people: "This do and thou shalt live." Perfect obedience, in other words, was necessary to salvation. Those who sinned in one point were guilty of all. Life for the earnest, conscientious man, became one continuous effort to *earn* acceptance with God. But how different it is with us who have received Christ. Our salvation has been *already purchased once and for all by the* Lord Jesus, on Calvary's cross. We need not keep the law *in order to be saved,* for we *are saved already by faith in the finished word of Christ.* We are obligated to obey Christ, but the obligation is one of gratitude,—not slavish fear. God does not say: "Do this or thou shalt surely die", but rather, "since Christ died for you, I beseech you to walk worthily of your calling." He does not threaten with death if we disobey, but beseeches us in view of the fact that we possess life, to walk worthily of the gift He has so graciously given us. The cross made all this possible, and therefore we glory in the cross.

6. *We believers should glory in the cross of Christ because it has purchased our deliverance from the fear of death, and given us a glorious hope.*

We believe that forasmuch as we are partakers of flesh and blood, our Lord Jesus Christ also Himself took part of the same, *that through death He might destroy him that hath the power of death, that is, the Devil,* and *deliver them who through fear of death were all their lifetime subject to bondage,* (Heb. 2: 14-15).

Those of us who trust the Lord Jesus know that death, the arch terror for most men and women, has no power to injure us, because Christ drew the sting of death on the cross. The sting of death is the thing that makes death dreadful. The *sting* of death is sin, (I Cor. 15:56), and the thing that makes sin dreadful is the law that condemns. But the Lord Jesus satisfied all the demands of the broken law, so that there is no claim against any one of us who trusts Christ for salvation. Therefore God says: "Who shall

lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us," (Romans 8:33-34).

It was by drawing the sting of death that Christ, through death, brought to nought him that hath the power of death,—that is the Devil. The Devil cannot hurt us now. Therefore we glory in the cross that made all this possible.

7. *We believers should glory in the cross of Christ because it is the guarantee that God will do for us all He has promised in this life and in the life to come.*

In Romans 8:32 God asks: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?"

The answer is of course that if God was willing to sacrifice His own Son for us, He will not withhold anything else that we need or that He has promised. His death on the cross therefore guarantees all God's promised blessings. How do I know that God will provide for me? Because He sacrificed His Son for my sins. How do I know that God will protect me? For the same reason. Therefore, I glory in the cross of Christ because it guarantees all these things to me.

It is small wonder that believers who know the Scriptures glory in the cross and commemorate our Lord's sufferings upon it. How base and ungrateful and forgetful we would be if we failed to glory in the fact that Jesus died to purchase our new life, or that his death made possible our new standing in God's sight, or that His death made it possible for us to enjoy unfailing strength, or that His death made it possible for us to render an uncomparably glorious service to humanity, or that His death delivered us from bondage to the law, or that His death delivered us from the fear of death, or that it guarantees for us all needful blessings?

Those who boast in the cross *please* God and are blessed by Him and make their calling and election evident by so doing.

Therefore, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The Sword of the Spirit

By REV. JOHN H. McCOMB, D.D.

Ephesians 6:17

In the sixth chapter of Ephesians, the Apostle Paul urges believers "to be strong in the Lord and in the power of His might, and to put on the whole armour of God," for, he adds "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Then he names five pieces of defensive armor that we are to don: the Girdle of Truth, the Breastplate of Righteousness, the Shoes of Peace, the Shield of Faith and the Helmet of Salvation; and one *weapon* which we are to take, namely, the Sword of the Spirit, "which is the Word of God." It is of the Sword of the Spirit that we shall speak briefly this morning.

1. *We shall first of all examine certain admirable qualities of the sword of the Spirit which indicate its fitness for use.*

It is a sword that cannot be broken, for the Lord Jesus Himself said: "The Scripture cannot be broken", John 10:36. A weapon that is likely to snap in one's hand, cannot be trusted in combat, and were there any possibility that the Word of God could be broken by our adversaries in the fight, it would unfit it for use, but God assures us that it is absolutely dependable. Satan has been trying for thousands of years to break that Sword, but he has never succeeded in taking one nick out of it. No book has ever been attacked with the savagery that has characterized the assaults upon the Bible. Men have sought in every possible way to discredit it, and yet today it is unbroken. The very fact that the Word of God has sustained no injury from the furious blows of its enemies is a sufficient proof that God is its Author. Only the Almighty could forge such a sword.

It is a life giving weapon. Most words bring only death, but the Sword of the Spirit brings life as well as death. That is why the Author of the Epistle to the Hebrews says the Word of God is "Living and powerful." (Heb. 4:12). He means that the Sword of the Spirit is capable of giving life to those whom it strikes. Countless thousands have received life from the blows of this

Sword. By wielding the Sword of the Spirit, Philip converted the Ethiopian Eunuch; by wielding this life giving Sword, Paul converted Lydia and the Philippian jailor, and every true conversion ever since has come through the life giving blows of the Sword of the Spirit. That is why it is necessary to preach the Word, for genuine new births will not take place unless the Sword of the Spirit is used. No other weapon over forged is capable of giving life. The sword of philosophy will not give life, nor the sword of the so-called social gospel, nor the sword of unbelief. When Paul went on his missionary journeys, he did not "reason mightily" concerning the philosophy of Pythagoras, nor discuss learnedly the iniquitous class system of the Roman Empire, nor question the Mosaic authority of the Pentateuch, for if he had done so, he would have given life to none. In order that souls might be saved, he wielded the Sword of the Spirit, and thousands were born again. If we desire to be instrumental in giving men spiritual life, we must employ the God given weapon.

It is a sharp sword, "Sharper than any two edged sword, and piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart." Heb. 4:12. In short, it is able to lay open man's most inmost thoughts and purposes, and to search out the inmost secrets of his being. No other weapon we could use could penetrate so effectively. It is sharper than any weapon ever forged.

In order to reveal what a man is, all that you need to do is use the Word of God upon him, and his real character soon becomes apparent. No wonder sinners hate the Bible and seek to avoid churches where it is faithfully preached.

It is a tried sword. The Lord Jesus wielded it when Satan tempted Him and with it baffled the tempter. Three times Satan attempted to triumph over Christ, and each time the Lord met the tempter with a quotation from the Scriptures and baffled him. Those three temptations the Lord experienced include all we are ever asked to face. Satan tempted Him to *indulge His natural appetite,* and the Lord drove him back with the Sword of the Spirit, for the indulgence of any appetite at the suggestion of Satan is a sin. Satan tempted Him to violate God's law in order to gain popularity by casting Himself down from the pinnacle of the Temple, and again the Lord drove him back with the Sword of the Spirit, saying: "It is written again, thou shalt not tempt the Lord thy God." Finally, Satan tempted Him with riches, offering Him all the kingdoms of the world and the glory of them if the Lord would worship him, but Christ met this temptation

also with the Sword of the Spirit, saying: "Get thee hence Satan, for it is written that thou shalt worship the Lord thy God, and Him only shalt thou serve", and Satan fled at this last repulse.

It is a sword that any believer can use. The littlest, weakest Christian can become expert in handling the weapon, and even the crudest, random blows of a beginner often achieve amazing results. Human swords are only for full grown warriors, but the Sword of the Spirit is for all God's people, "For the things that are revealed belong unto us and to our children forever," (Deut. 29:29).

2. *Because of its admirable qualities, the Sword of the Spirit is indispensable for the believer.*

We need it for defense against Satan. Bible teachers sometimes speak of the Sword of the Spirit as though it were merely a weapon of *offense,* and yet it is a weapon of defense also. With it we can and must defend ourselves against Satan even as the Lord Jesus did. When Satan comes to us and says: "Do this, everyone else is willing to do it; don't be an oddity", we must be able to defend ourselves with what is written concerning the particular sin to which we are tempted, and if we brandish the sword of the Spirit and stand our ground, Satan will flee from us. If we attempt to meet the onslaught by any precepts of men, or plea of expediency, woe unto us, for we shall be overcome. There is but one weapon Satan dreads and that is the Bible.

We believers need the Sword of the Spirit to slay our doubts and fears. When doubts arise in our hearts, we must not surrender to them, for such a course would be traitorous. It is always traitorous to surrender to an enemy that we are capable of resisting, and with the aid of the Sword of the Spirit we can slay our doubts. But unless we overcome our doubts, they will overcome us, and we shall become prisoners of Satan who is the Father of lies. When we are tempted to unbelief, the thing to do is to meet the doubts with the Word of God itself. We should prayerfully use what God says against the doubts, and victory will come. If, for example, we are tempted to doubt that there is a God, we should meet the doubt with the statement that "The fool hath said in his heart there is no God." If we are tempted to disbelieve that Christ rose from the dead, we must meet our doubts with the statements in God's Word which prove He *did* rise. and to every doubt that arises, we must ask, *"But hath not God said?"* His Word provides an adequate defence against every doubt Satan can suggest.

We believers need the Sword of the Spirit to subdue the evil

things in our own natures. In our human natures there dwell the seeds of all sorts of hideous things. Like the mythical dragon's teeth, these evil things develop from time to time into adversaries that threaten to overwhelm us. The only weapon that can overcome these desires and longings of our own hearts is the Word of God. We must meet every sinful desire with God's Word. We must match the temptation with the Bible. When tempted to lust we must fall back on God's insistence upon purity. When tempted to wrath upon God's warnings against anger. When tempted to love of the World, we must defend ourselves by His commands against such affection.

We believers need the Sword of the Spirit to make spiritual conquests. It is said of the Mohammedans that they did their missionary work by means of the sword. All true conquests for Christianity have likewise been made through the Sword—the Sword of the Spirit. The minister, or the missionary, or the parent, or the Sunday School teacher, or the boy, or the girl who is willing to use the Sword of the Spirit will conquer men for Christ as Paul did. The people who do not use the Sword of the Spirit win no victories for Jesus. They may have crowded Churches and much activity, but their work does not save souls or strengthen saints. They may entertain, but they do not save souls unless they preach the Word.

Ellsworth Day, in his splendid life of D. L. Moody, points out that at the first Moody did not appreciate this fact, and that as a result, his early efforts in Chicago were not effective to the saving of souls. Moody was at the first a "hookup preacher." He strung illustrations together and relied upon them to produce effect, but the example of Henry Moorehouse revealed to him the necessity of preaching the Word, and thereupon he changed his methods and preached the Bible. From that hour, God began to honor his ministry by saving many souls.

3. *Since God offers us such a wonderful weapon as the Sword of the Spirit, which exactly meets our needs at all points, our duty is most clear.*

We ought not to neglect the weapon. For a Christian to fail to use the one weapon that can baffle Satan and slay doubts and sinful desires and make conquests for Christ, is the height of folly. Yet this is what thousands are doing today. They are neglecting the Bible and attempting to conquer with the brittle blades of human wisdom. The Bible is indeed the most widely circulated book in the world, but I fear it is not the most widely read book. I doubt if the average Christian has ever read the New Testament

through. Most sermons today have very little of actual Bible. We are like soldiers who have thrown away their swords of steel, and gone out to meet the enemy armed with swords of lath. From a certain prominent Modernist Sunday School, a child came home telling his mother that they had no Bible in the School. The mother investigated and found it true, to her amazement. The School was equipped with all the latest material for teaching, but the one Book that can produce and equip believers was missing, and still is, as far as I know.

We ought to perfect ourselves in the use of our weapon. Soldiers are taught how to use their weapons. A machine gun officer I knew told me that he had to learn how to assemble all the intricate parts of a machine gun in the dark. We who are to wield the sword of the Spirit must learn all we can about our weapon in order to wield it effectively. The aim of every minister should be to train his people in the effective use of the Word.

We ought to give our children every opportunity to become familiar with the Sword of the Spirit. I favor all Bible vacation schools. You can teach children more about the Sword of the Spirit in a month in the summer time than in a couple of years of ordinary Sunday School instruction. Moreover, the young people ought to attend the preaching services of their Church as well as the Sunday School and the Christian Endeavor.

We must insist upon it that our ministers preach the Word, and especially the great fundamental doctrines thereof. The average minister preaches far too many devotional sermons and far too few doctrinal ones. Congregations will not hold to the Faith once and for all delivered unto the Saints, unless they know what that faith is, and the minister who takes texts merely as pretexts, or who preaches on current events, or current books, or takes his texts from Shakespeare, or Marx, will not produce Spiritual life. It is the duty of the people in the pews to see to it that their ministers wield the Sword of the Spirit, and to eject them if they do not.

Finally we must refuse to permit anyone to discredit the Sword of the Spirit. The world is full of those who would have us believe that the Bible is no longer serviceable. Satan endeavors to discredit the one weapon he fears. He would convince you that the blade is so dulled by his blows in order that you will throw it way. He would persuade young people that the Sword of the Spirit is an interesting and beautiful relic of a bygone age, but a totally unserviceable one in modern conflict. Such was his method with Eve long ago, for when she attempted to defend

herself with the Word of God against the first temptation, and said: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die", Satan contradicted the Word of God, saying:

"Ye shall not surely die." Satan was the first Modernist, for he was the first to deny the truth of what God says. We have no more business listening to his modern messengers than to him, for we must not let anyone discredit the Sword of the Spirit for us or for our loved ones, or for any other mortal if it is within our power to prevent it.

How thankful we should be that God has given us a weapon that is so suited to our needs and which is so serviceable. Thank God the Sword of the Spirit can never be broken; that it is life giving; that it is sharper than any two edged sword; that it is a tried Sword, and that it can be wielded by all, old or young, learned or unlearned. Thank God that with it we can baffle Satan, slay our doubts and fears, subdue our sinful natures, win victories for Christ.

In view of these things, we dare not neglect it. We must perfect ourselves in knowledge of it and in skill in using it, and we must see to it that our children also become skillful in its use; that our ministers preach it, and that no one persuades us to abandon it.

Proofs of Divine Paternity

By REV. JOHN H. McCOMB, D.D.

Before any person can receive benefit under the terms of a will, he must give satisfactory proof that he is indeed the one specified in the will as the heir. If the inheritance is left to children, each child must establish the fact that he is a member of the family before participating in the benefits of the inheritance.

It is the same in the realm of spiritual things. The Bible is God's will. It gives present and future blessings to those who are God's children. In order to establish our right to the glorious inheritance which God has promised to His children, we must prove that we are His children, and have not merely claimed to be born of Him when we are not.

In order that there may be no question as to the identity of God's children, He has given us in His Word certain specific tests whereby the fact of His paternity can be ascertained. It is necessary for each of us to apply these tests to ourselves first of all, in order that we may ascertain whether we have met the conditions that prove us to be entitled to call God Father and to enjoy His inheritance. It is also necessary for us to apply these tests in the case of others who profess to be God's children, that we may ascertain the truth of their claim and their right to a place in the activities of God's Household,—the Church, for God says: "Try the spirits whether they are of God, because many false prophets are gone out into the world," (I John 4:1).

1. *The first thing necessary to establish the fact that we are children of God is a right attitude toward the Word of God.*

The Lord Jesus Himself gave this test. In John 8:47 He said to the Jews who doubted His words: "He that is of God heareth God's Words." In other words, those who are God's children prove it by receiving what God says.

The Jews to whom the Lord was speaking, claimed God as their Father, but they refused to receive the Words of God that came through the lips of His Son, and hence established the fact that they had no right to claim to be God's children.

Everyone is aware that this first test rules our great multitudes of people, many of whom are religious, and many of whom claim to be Christians. I would not for a moment have you think

that I devised this test to raise a controversy. I am simply quoting Christ's own words. He did not say: "He that is of God heareth SOME of God's words", or "He that is of God HEARETH THOSE WORDS OF GOD WHICH HAVE TO DO WITH CONDUCT merely", or "He that is of God heareth those words of God which seem REASONABLE to him in the light of modern scientific theories", or "He that is of God heareth God's words on social problems"; but He said: "He that is of God heareth God's words," and He meant ALL God's words. The Bible contains ALL God's words. Hence if you wish to establish the fact that God is your Father, you must be willing to receive ALL that He said. Or if you wish to make sure that ministers and teachers are Children of God, pin them down to a definite statement regarding their attitude toward the Bible. Remember that however men may scoff, God says the Bible is His Word, and that it is true from the beginning. (Ps. 119:160). The child of God says "Amen" to these statements. The child of the devil scoffs at them.

2. *The second thing necessary to establish the fact that we are children of God and joint heirs with Christ is faith in Christ as our Saviour.*

In I John 5:1 the Beloved Disciple says: "Whosoever believeth that Jesus is the Christ is born of God." To believe that Jesus is the Christ means more than merely to acquiesce to the fact that God sent Him into the world to die as a sacrifice for sin; it means that we have also placed our trust in Him and are continuing to trust Him as our Saviour. The Greek word "Pistuo" means primarily "to trust." Of course we do not trust something or someone we do not believe to be worthy of our trust, but unless our faith in Christ is more than mere intellectual assent, it counts for little.

Those who claim to believe the Bible and receive it as the Word of God, and yet who refuse to believe on Christ, prove that they are not children of God and that they never have received God's Words, for the Bible is *all* about Christ. The Old Testament prophesies of Him and shows the need for His coming, and the New Testament describes His coming and the necessity for accepting Him.

Again, it is apparent that many who call themselves religious fail to qualify as God's children. In order to make sure, in the case of every minister and every teacher and every prospective member of a Church, we are duty bound to insist upon a satisfactory answer of the question: "What think ye of Christ? Whose Son is He?" It is entirely possible for people to be lovable, and

cultured, and respectable, and interested in peace and social justice, and still be outside God's family. We must remember that God tells us that even Satan is able to disguise himself as an angel of light. Small wonder then that he is able to deceive us regarding members of his family.

We are not stating these things to be harsh, but that you may be able to ascertain those upon whom the claims of Christ should be urged, and those who have the right to call themselves God's Children.

3. *The third thing necessary to establish the fact that we are the children of God and joint heirs with Christ is LOVE to Christ.*

The Lord Jesus said in John 8:42: "If God were your Father ye would love me, for I proceeded forth and came from God; neither came I of myself, but He sent me."

It is useless to profess to be God's children unless we love Christ. An appreciation of what He is and what He has done for us begets love in our hearts. Those who do not love Him are ignorant of His saving Work. Worship is or should be but the expression of our love to Christ. We cannot of course love Christ without believing on Him, nor believe on Him without loving Him.

It is easy to ascertain whether we love Christ. Do our hearts thrill with joy when we hear Him praised? Do we rejoice to hear over and over again of His great sacrifice for us? Do we love to talk to Him in prayer during the rush and strain of our work and in the quiet of our homes? Do we love Him enough to read and reread His letters to us, hanging on every word and delighting to search their fullest meaning? Do we love Him enough to bear His rebuke with humility? Do we love Him enough to go to His house and meet with Him? We prove our love to Him when we obey His commandments. We prove our love when we give to His Work. We prove our love when we are willing to suffer shame for His name. We prove our love when we testify of Him regardless of what it costs, (Acts 5:41).

It is quite evident from this that multitudes who call God Father are disqualified by this test. They do not love Christ. They seek to strip Him of the honors God has given Him, and bring Him down merely to the level of humanity. They doubt His Words and the testimony of His Disciples concerning Him. They are bored with worshipping Him and desire something "new and different." They permit everything to interfere with their promised meetings with Him at His House. They give little to His Work. They do not love His Word. The reason, alas, is that they

are not God's children, for everyone who loves the Father loves Him who is the Father's Child—Jesus Christ.

We emphasize these things in order that those of us who are God's Children may realize the importance of making our calling and election sure by manifesting love to Christ.

4. *The fourth thing necessary to establish the fact that we are children of God and joint heirs with Christ is resemblance to Christ in holiness and love.*

The Apostle John says: (I John 3:10) "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Failure to lead a holy life and to show Christlike love toward fellow believers will nullify any professions we may make regarding the Lord Jesus. As John says, we must let no man deceive us: "He that doeth righteousness is righteous even as He is righteous", (I John 3:7).

Genuine believers in Christ heed His words and seek to walk even as He walked. Unless the professed believer *endeavors constantly* to obey the Lord Jesus in all things, he is no Child of God.

We must obey Him by abstaining from all evil; by showing loving patience and forbearance toward those who are irritating and difficult; by showing kindness even toward those who are unkind to us; by refusing to be envious or jealous, by refraining from boasting or ostentation in any form, by keeping ourselves from conceit, by faithful devotion to the work whereunto God has called us, by honesty and industry.

Those who do not continually desire to live thus are not of God, and no matter how much they may profess to love their fellowmen, do not.

It is only the man who, guided by the Spirit of God and empowered by Him, seeks to do at all times what Christ desires, who establishes the fact he is a "Child of God." This is what Paul meant when he says: "For so many as are led by the Spirit of God, they are the sons of God," (Romans 8:14).

Unless God's Spirit is leading us to do as Christ would do, we are not making manifest that we are God's Children.

5. *The final thing necessary to establish the fact that we are children of God and joint heirs with Christ is steadfastness.*

In II John 9 God says: "Whosoever transgresseth and abideth not in the doctrine of Christ, he hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Again in I John 2:23 He says: "Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son hath the Father also." In other words, if a person is God's child, he not only will receive what God has to say as His Word, and not only will believe in Him whom God hath sent, and love Him and obey Him, but he also will *continue* to do these things. He will not be zealous in his belief and in his obedience merely for a few months or years, but throughout all his life. If he does drift away, he will repent as Peter did, and humbly take his place again in the Lord's house and seek His forgiveness. He will not be swept about with every wind of doctrine; he will shrink from the cults that dishonor Christ; he will not forget the assembling of himself together, as the manner of some is.

It was to this that the Lord Jesus referred when He said: "If ye continue in my word, then ye are my disciples indeed, and ye shall know the truth and the truth shall make you free", (John 8:31-32).

Our continuance in the faith is the proof that our acceptance of the faith has been genuine acceptance, for Paul conditions all of the enjoyment of future blessings on such steadfastness. He restates the glorious promises to believers, and then says: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel which ye have heard and which was preached to every creature which is under Heaven." (Collossians 1:23).

We have dwelt upon these tests of Divine Paternity for three reasons:

In order that those of us who are God's Children may have assurance of the fact and may be thereby encouraged amid the hardships of the way by the expectation of the glory of the inheritance awaiting us.

We have dwelt upon them also, in order that those who are not now Children of God may become so, by receiving what God says, and by trusting His Son, and by manifesting their faith in Him by loving Him and by obeying Him, and by continuing in their profession.

Finally, we have presented these tests in order that those who are God's children by faith in Christ Jesus may be able to *try* the Spirits, and discern among the many who profess to be Christian teachers, those who actually are born of God and have the right to testify of Him. There never was a time when it was more necessary to try the spirits than today. It is our duty to find out whether those who claim to be teachers *do* receive the Bible as the

infallible Word of God, and whether they *do* trust Christ as the Son of God and the Saviour from sin, and whether they do *love* Him, and whether they *obey* Him, and whether they are steadfast in their faith. By making sure of these things, we can be sure we are drinking at no poisoned spring, nor permitting our families to drink there.

Isaac and His Bride

By REV. JOHN H. McCOMB, D.D.

The story of how Abraham obtained a bride for Isaac, his son, occupies one of the longest chapters in the Old Testament, and at first, we are tempted to wonder why so much space is devoted to the subject, for Isaac was certainly not one of the greatest of the Patriarchs. He is overshadowed by Abraham, his father, and by Jacob, his son, and by Joseph, his grandson. But the reason for the detailed description becomes clear, and the story itself becomes tremendously interesting when we realize that the narrative is typical, and that it foreshadows the obtaining of a Bride for Christ, and that Christ's Bride is the Church. In fact it is safe to say that wherever great space is given to any subject in the Old Testament, it is because it has reference to the Lord Jesus or His Work.

1. *Abraham, in the story, is a type of God the Father—"the certain King who would make a marriage for His Son",* (Matt. 22:2).

The honor that subsequently came to Rebekah came to her because Isaac's father willed it so, and sent his nameless servant to invite her to come and enjoy his son's love and share his wealth.

The blessings that have come to us believers as members of the Bride of Christ have come to us primarily because God the Father willed it so. He chose us in Christ before the foundation of the world, that we should be holy and without blame before Him in love, (Eph. 1:4). "Whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified," (Romans 8:29-30).

In short, the choice, the call, the justification and the glory of the Church are all the results of God's purpose ages ago, before the world or we ourselves existed!

Moreover, it was Abraham's purpose that every wonderful thing that Rebekah should thereafter enjoy would be the result of union with his Beloved Son; and it is *God's purpose* that every

good thing which we believers enjoy shall likewise come by virtue of union with *His* beloved Son. Our joy as believers comes because we are united to Christ by faith. Our wealth comes because we are united to Him, whose riches are unsearchable. Our glory comes because God chose us to be united by faith to Him who is the Lord of Glory. Our forgiveness comes because God chose us to be united by faith to Him who gave His life as a sacrifice for our sin.

2. *Isaac is, as we have already intimated, a type of Christ Himself, the Only Begotten Son of the Father, the "Beloved Son."*

Like Christ, Isaac was miraculously born. Isaac was born to Abraham and Sarah when they were old, and though his birth was not in any wise as wonderful as that of the Lord Jesus, who had no human father, and who was conceived by the Holy Ghost, nevertheless it foreshadowed the still greater miracle of the Virgin Birth.

Like Christ, Isaac had been offered in sacrifice. God had directed Abraham to take his beloved son to the top of Mount Moriah and offer him as a burnt offering, and Abraham had meekly taken the necessary steps to comply with the Divine command. Moreover Isaac had obediently submitted to his Father's will. Together they went to the top of Mount Moriah, and there Abraham built an altar and laid wood thereon. Then he bound his son and laid him upon the fagots and took a knife to kill him, but suddenly God interposed and said: "Abraham, now I know that thou lovest me because thou hast not withheld thy Son, thine only son, from me." Then God directed Abraham to look, and behold a ram was caught by the horns in the thicket. Then God directed Abraham to release his son and offer up the ram in his stead. The typical significance of this event is called to our especial attention in the New Testament, for in Hebrews 11:17-19 God says: "By faith Abraham, when he was tried, offered up Isaac; and he that received the promises, offered up his Only Begotten Son, of whom it was said that in Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead, from whence also He received him in a figure."

It is important to note that Abraham did not seek a bride for Isaac *until after he had thus typically offered him up as a sacrifice* and received him back in a figure. Nor did God, the Father seek a Bride for His Son until He had offered Him up on the cross for the sin of the world, and raised Him back from the dead in proof of our justification.

There was no Church—no Bride of Christ—until after Christ

was crucified and raised from the dead. He had to die for our sins before God could call out from the Gentiles a People for His Name.

3. *The Nameless Servant who went in quest of Isaac's bride at the command of Abraham typifies the Holy Spirit.*

He typifies the Holy Spirit because he was sent to accomplish the purpose of the Father with respect to the Son's Bride, and because of the fact that he himself is not in prominence. His name is not even given. The Holy Spirit does not testify of Himself, but of Christ, (John 16:13).

He typifies the Holy Spirit, moreover, because of his methods: He revealed the Father and the Son to Rebekah when he found her, for he said: "I am Abraham's servant, and the Lord hath blessed my Master greatly, and he is become great, and he hath given him flocks and herds, and silver and gold, and men servants, and maidservants, and camels and asses. And Sarah, my Master's wife, bare a son to my Master when he was old, and unto him shall be given all that he hath," (Genesis 24:34-36).

This is exactly the method the Holy Spirit follows with us when He wins us to Christ. He testifies of the Father and of the Son. You can tell every Spirit-filled messenger of the Lord by the fact that he invariably tells you of the Father, and of the Son, and of the glorious wealth that awaits those who receive Christ.

The nameless servant also typifies the Holy Spirit, because he invited Rebekah to go with him to meet Isaac; to leave her present surroundings forever, and go to the unseen Bridegroom of whom he had testified to her. That is what the Spirit of God does to us. He invites us to forsake this present world and the wealth that is in it, for the sake of the Only Begotten Son of the Father, whom we have never seen, and whom we are impelled to love because of what we have heard concerning Him.

The nameless servant also typifies the Spirit of God because he gave gifts to Rebekah and her Father. The Spirit of God enriches the Church and all who are associated with her by giving us of the riches of Christ. We who have believed are enriched by the Holy Spirit. All the spiritual gifts we enjoy are from Him, as their name implies. Even those who are part of the Church, enjoy blessings from God, as did Laban, Rebekah's brother. The unbeliever profits more than he realizes from the presence of the Holy Spirit in the world. The Church is a blessing even to those who despise her.

4. *Rebekah herself is a type of the Bride of Christ, the Church.* She typifies the Church because she believed the testimony concerning Abraham and Isaac. Faith in the Holy Spirit's testimony concerning God the Father and God the Son, ever distinguishes the true Church or the true Church member. The Lord Jesus said to God, of the Disciples: "I have given unto them the Words which Thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that Thou didst send me", (John 17:8).

Rebekah typifies the Church moreover, because, though she had not seen the Bridegroom, she loved him from the words of testimony concerning him. The Church, and each member of it, loves Christ and trusts Him because of the testimony given concerning Him by the Holy Spirit in the Word. It is because it is a characteristic of all true believers to believe in Christ and to love Him though they have never seen Him, that Peter says: "Whom having not seen, ye love, in whom though now ye see Him not, ye rejoice with joy unspeakable and full of glory," (I Peter 1:8).

Rebekah typifies the Church because she decided of herself to forsake her little world and place herself in the care of Abraham's servant to go to Isaac.

The true people of God always do so. They forsake this present world and submit to be led of the Spirit, that they may be with Christ. If you have said, "I will go", as Rebekah did, you are a part of the True Church. It must have cost her hardships to make that long journey across the desert, but her belief in what the Servant had testified concerning Isaac sustained her. It takes courage today to forsake the world and receive Christ, but all who are chosen of God will do so. "As many as are led by the Spirit of God, they are the sons of God", (Romans 8:14).

5. *The meeting of Isaac and Rebekah is typical of that yet future meeting of Christ and His Bride, the Church, when He appears.*

Isaac went out to meditate in the field at eventide, as the caravan bearing his bride approached, and he met her and took her to his own home, and they were married.

Someday the heavenly Bridegroom of the Church is going to come out to meet His Bride, as our long pilgrimage comes to a close, and He is going to receive us unto Himself forever. Then the bodies of the believing dead will be raised and glorified, and the believers who are alive at the time of the coming of the Lord

shall be transformed into His likeness, and so shall we ever be with the Lord. It will be a glorious experience; in fact, it is the hope of the Church. Then the marriage of the Lamb will take place, and there shall be joy unutterable for every member of the body of Christ, (I Thess. 4.13-17; Revelation 19:7-10). The unbelieving world scoffs, but God says: "Then the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain unto the coming of the Lord shall be caught up together with them in the air and so shall we ever be with the Lord."

Oh my friends, will each one of you have a share in that glorious time? You will if you have believed the Holy Spirit's testimony in this Book, and in your hearts to the truth concerning the Father and the Son, and if you have proved your faith by forsaking all, and accepting Christ as your Saviour. God is today winning a Bride for His Son who was crucified for the sin of the world. He has ordained that all who believe on the Name of the Son of God shall have forgiveness by virtue of their union with Him, and glory by virtue of their union with Him, and joy and wealth unsearchable by virtue of their union with Him. Have you received the Lord Jesus? If you have, you already possess these things, and if you have received Christ, submit to the guidance of the Spirit of God, and do not murmur over the length and hardships of the journey, for soon you shall see the glorious Bridegroom appear, and your pilgrimage will be over. Then you shall find Him to be infinitely more wonderful than you have been led to believe, or imagine, and you shall rejoice in His presence, and experience His love through all eternity.

Pathways into the Presence of God—Through Prayer

By REV. EDWARD C. McCOWN, D.D.
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"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Psalm 5:3.

In western Pennsylvania there is a small town located in a beautiful farming section, which may be approached from six directions, over as many great arteries of travel. Members of any household within a radius of ten miles or more are easily within reach of one or more of those much traveled highways and may use them as a way of approach to the town. There are a number of highways and pathways leading from the dwelling place of the Christian into the presence of God. A group of worshippers could easily mention a score of these ways. Some would go by the way of prayer, others by the Word, and still others by service, or trial, or testimony, in fact there would be a pathway for every individual.

There are many pathways opening before us. One must earn his daily bread and provide for the family, another must make the home attractive, still another must safeguard the interest of the community. You must travel the pathway by which you find your place of service. By helping "one of the least of these" we find our own pathway clearer. Every believer has discovered the pathway which is mentioned in our text, which leads directly into the presence of God, "My voice shalt thou hear in the morning, O Lord; In the morning will I direct my prayer unto thee, and will look up." Perhaps the most traveled pathway into the presence of God is

THE PATHWAY OF PRAYER—

I. THE PATHWAY OF PRAYER INTO THE PRESENCE OF GOD IS CAREFULLY CHOSEN

"My voice shalt thou hear in the morning." In these words the writer states that a good resolve has taken shape in his heart.

He has found great profit in lifting his voice to God and he determines that prayer shall have a fixed place in his life. He has discovered a great need for God, but to discover that need is not to meet it. There are a thousand things that seek to turn our feet away from that path, and even things that are good in themselves may keep us from traveling that path. Bishop E. M. Bounds gave to the world a most helpful little book entitled, "Power Through Prayer," in which he says, "What the church needs today is not more machinery, but more men who pray. . . . God does not manifest His power through machinery, but through men; not through methods but through men of prayer." In the same book he says, "A minister is not made over night, and a sermon is not produced in an hour. A sermon is the overflow of the life. It takes twenty years or more to make a sermon, because it takes twenty years or more to make a man, and the man must overflow with the fullness of God to make the sermon." Men therefore who make sermons must be men who know well, and travel often, the pathway of prayer which leads into the presence of God.

Three Old Testament characters have been referred to as men mighty in praeyr. Each of these men appeared in a crisis hour of Israel's history. When a mob of slaves were to be organized into a nation with laws to govern them one of these men appeared. When a new order of things must be established and the people carefully taught, the second appeared, and when the worship of Jehovah must be maintained at all cost, the third appeared, and each one was, "Mighty in Prayer." These men were like Isaiah when he said, "He wakeneth my ear to hear as they that are taught." How beautiful this figure, "He wakeneth my ear." The power of hearing is aroused to consciousness and in a listening attitude the voice of God is awaited. This is the secret of becoming mighty in prayer. Men must have their ears awakened and they must keep the attitude of those who are taught.

Moses was a listener. For forty years he strolled through the wilderness, and over the desert and could hear little except the inaudible voices of the stars and the created objects about him. He was the care-taker of Jethro's sheep, and he learned to detect the voice of silence. I saw in a magazine recently the picture of a device that has been created by the government of Japan. It was a machine to detect the approach of airplanes. It has been designed for war times. That picture shows great horns turned in every direction, and it is claimed that by that

device they can hear the drone of the motors when they are miles away. Long before the natural ear, unassisted, catches the sound, that instrument warns of the approaching danger. The ear that is trained will catch the whisper of God's voice when the average person has no thought of the nearness of God. I heard Dr. Hugh Thompson Kerr speaking at the funeral service of Dr. James H. Snowden, and among others he made this arresting remark, "He drank long at the fountain of silence." He had the same thought in mind that I am here trying to express. He had learned to, "Be still and know." The reason that great Christian leader had been so fruitful in his work for God is that he had learned to remain in the presence of God in silence. He was there not so much that he might speak, but that he might be spoken to. Dr. S. D. Gordon tells of the experience of a man who was a friend of an artist who had been invited to come to the studio to see a picture over which the artist had spent much time and effort. The artist had tried to make the picture the masterpiece of his life. For many years he had dreamed of the picture that he had now tried to place on the canvas. He had great regard for the judgment of this friend. When he came he was shown into a room that had just enough of light to guide him from stumbling over the furniture. The servant left him there and told him that his master would come for him in a short time. After twenty minutes the artist came, and quietly invited his friend to follow him. They went together through a shaded passage which led to a door into the room where the picture was hung, so that the light would fall properly upon it. They stood in eloquent silence as they gazed upon the result of the artist's most careful work. The blending of the colors surpassed anything he had ever seen. It was a long time before he felt that he wanted to speak. He drank in the beauty of that creation of his friend, and finally said to him, "This surpasses anything you have ever done." Then the artist said to his friend, "I will now apologize for keeping you for such a long time in the darkened room. It was not very courteous, perhaps, but it was necessary that you get the glare of the street out of your eyes that you might properly see that picture." In the silence of the desert Moses had to get out of his soul the glare of the courts of Egypt, and in the quiet of the wilderness he had to get out of his ears the discord and noise amid which he had been living. Even this was not sufficient, for before God could be heard properly Moses must go to the summit of Sinai, and there, for forty days out of the range of the camp sounds at the foot of the mountain he must purge his ears of every discord that

he might really hear the melody of God's voice. Moses was a great listener and because of this he became a man mighty in prayer.

Samuel had even an earlier course of instruction than Moses. As a child in the temple, before his ears had been filled with the sounds of sin, before the feet of evil thoughts and deeds had worn a path to his heart, before he became accustomed to listening to the voice of temptation he tuned his ear to the sound of the voice of God. Other things have not occupied his soul. In the place where Jehovah was accustomed to meet with his people the child Samuel waited and listened. It is true that Samuel did not know at first that the voice he heard was the voice of God. But he heard it distinctly. There were no other vibrations in his ears to hinder the voice of God. When Eli told him to reply when the voice sounded again by saying, "Speak Lord, for thy servant heareth," there was no fear in the heart of the child. The voice he had heard was a friendly voice and a familiar voice. He was glad to hear it and he made reply as he was instructed. Israel quickly realized that they had in their midst one who could hear the voice of Jehovah. In the silence of a pure heart Samuel listened for the voice of God and it is little wonder that he became a man mighty in prayer.

Elijah was a man of whose training we know but little. He steps forth on the summit of Mt. Carmel to contend with the prophets of Baal and to laugh at them because their prayers were not answered. Then to lay the wood "In order" upon the altar of Jehovah and call down the fires from heaven in answer to his prayer. He sent his servant to the crest of the hill to learn whether any clouds appeared above the sea. When the servant reported that there was a cloud the size of a man's hand he advised all to hurry because the rain would soon be pouring in torrents upon the parched earth. The record states, "The word of the Lord came to Elijah. . . . I will send rain upon the earth." The reason that Elijah could announce this communication from the Lord was that he had been listening for the voice of God. And so the man who formed the nation, were all men of prayer, because they all listened for the voice of God. Other thoughts and interests were put aside, they wanted above other things to speak to God, and in order to do this they must wait for God to speak to them. Their purpose was like that of the Psalmist, "My voice shalt thou hear."

The other great thought in this first clause is the matter of time. "My voice shalt thou hear in the morning." He repeats those words, "In the morning," he had learned the value of those

early moments. After the mind had been rested and refreshed by the night of slumber; before other thoughts of the day had claimed his interest, in the freshness of the new day, he waits in the presence of God for the voice of his Lord. The sense of hearing is keen, the imagination is alert, the will is firm, the vision is clear. It is then he wants to keep silent and wait for the voice of God. Those first moments of the morning are golden moments. Let no trace of sin wind his slimy trail across the mind. Let no note of discord disturb communion with your Lord, and the whole day will carry with it the atmosphere of that blessed moment. When you give yourself to God in those first waking moments you have taken a long step toward victory over temptation for the whole day. As the perfume from the broken box in the hand of Mary filled the whole room, so the sweetness of His presence in the freshness of the morning will linger throughout the entire day.

A MOMENT IN THE MORNING

A moment in the morning, ere the cares of day begin,
  And the heart's wide door is open for the world to enter in.
Ah, then alone with Jesus, in the silence of the morn,
  In Heavenly, sweet communion let your duty day be born.
In the quietude that blesses with a prelude of repose,
  Let your soul be soothed and softened as the dew revives the rose.

A moment in the morning, take your Bible in your hand,
  And catch a glimpse of glory from the peaceful promised land,
It will linger still before you when you seek the busy mart,
  And, like flowers of hope, will blossom into beauty in your heart.
The precious words, like jewels, will glisten all the day,
  With a rare, effulgent glory that will brigten all the day.

A moment in the morning—a moment, if no more—
  It is better than an hour when the trying day is o'er.
'Tis the gentle dew from heaven, the manna for the day,
  If you fail to gather early——alas! it melts away.
So, in the blush of morning take the offered hand of love,
  And walk in heaven's pathway and the peacefulness thereof."

—Anonymous.

Those who have lifted the world closer to God have begun their work while the day was young. Charles Wesley began his prayer at four in the morning. A friend said, "I have seen Charles

Wesley come from his place of prayer with his face aglow like that of Moses when he returned from his tryst with God." Martin Luther said, "If I fail to spend two hours in prayer each morning the devil gets the victory throughout the day. In order to gain the victory and do my work I must have three hours in prayer." Luther's motto was, "He that has prayed well has studied well." Samuel Rutherford whose life was very rich in piety and grace arose at an early hour in the morning to meet God in prayer. Robert McShane who was one of the great spiritual powers of his day said, "I ought to spend the best hours of the day in communion with God. The morning hours from six to eight are the least interrupted, and I employ those to talk with God. When I hear the tradesmen active in the early morning, willing to rise earlier to make money, than I am willing to rise to serve my Lord, I am ashamed." When the multitudes were most insistent in their demands upon Jesus, claiming his energy and time, when they thronged about Him, giving Him scarcely time enough to eat and sleep, "He withdrew himself into the wilderness and prayed." We never save time by neglecting prayer. Those who set apart that early hour for fellowship with God are there first of all that they might hear what God the Lord will speak unto them, and when they have stilled their souls until they can hear the voice of the heavenly Father they are then ready to make their petitions to Him and give evidence of their power in prayer. It is well for each to say, "My voice shalt thou hear in the morning, O Lord."

II. THE PATHWAY OF PRAYER INTO THE PRESENCE OF GOD IS DEFINITE IN DIRECTION

"I will direct my prayer unto thee." When the Psalmist presented his request unto God he did not wander aimlessly about with no definite objective. When we wait in silence before God, waiting for Him to speak to us, we have time to sift out of our minds those things that should have no place in our prayers. Many of us pray in such a general manner that should we meet the answers to our prayer we would not recognize them. Dr. Andrew Murray, a man who lived very close to God told of an ancient king who provided for his people when the famine swept over the land. He instructed his messengers to carry these bundles of supplies to the doors of his beloved people and if no one was there to receive his bounty it should be returned to the storehouse. A man came complaining that the king had no love for him. He said that no provision had been made for his hunger.

He was taken to the storehouse, and there they found a number of packages with his name and address, showing that they had been sent to his home, and he was not there to receive them and they had been returned. There are many people who are citizens of the kingdom of God who complain at times that they have been forgotten, that they have been left without spiritual provision, but the truth is they have not been attentive to receive that which God has been sending. They pray for certain things and then having little faith that their prayers will be answered, they go on with their activities, because their prayers have been so lacking in definiteness.

The prayers which our Lord offered were characterized by their definiteness. The Model prayer, commonly known as the Lord's Prayer, was very brief but very comprehensive. Gratitude was an outstanding characteristic of the prayers of Jesus. When John the Baptist sent men to ask if Jesus were the Christ or if they should look for another, Jesus thanked God that He revealed his truth to the most common of all. When the seventy returned to report the work of the spirit through them Jesus prayed the same prayer of thanksgiving. When he stood before the tomb of Lazarus, he thanked God again that he had been heard and then he commanded the dead man to live, and he was obeyed. In the garden of Gethsemane Jesus knew that he was growing weaker under the heavy burden that he was bearing, and he prayed for strength to carry on. He prayed for the disciples, not that they would be taken out of the world, but that they might be made strong to bear the burden that was laid upon them. Jesus prayed that He might be ready to drink the cup that was pressed to His lips. He prayed for His enemies, and finally, that heaven might receive His spirit. There is not one of his prayers over which any controversy might be raised about what He meant to ask for. Above all else, He knew how to direct His prayer unto God.

When I was a boy on the old farm in Tennessee my eldest sister, who lived about one mile away on another farm, was very ill. After the chores were done my father sent me to her home which was located in the edge of a woodland, to ask for her welfare. Darkness had come and as I approached the home I heard a voice out among those great forest trees. I soon recognized it to be that of my mother, for she had been at my sister's home for several days. I did not disturb that prayer for I understood that conditions were serious. I waited until that prayer was finished and mother had returned to the house, and then I did

not tell her that I had heard her prayer. But I learned there for the first time that a prayer could be direct and definite. That godly mother was praying for the life of her first born daughter. I had no reason to wonder what mother was praying for, and I was not surprised that the sister began shortly to improve and become entirely well. Many years later I told mother of my hearing that prayer. It was unintentional on my part, but it gave to me one of the most real prayers I ever heard, and has been a mighty influence in life.

A prayer list will be of great help to us. It will prevent the aimless wandering that is common with many. John Knox said, "Give me Scotland or I die." That great Christian leader was interested in the whole world, and no doubt he often prayed for other countries. But at that time he had one thing on his heart, his own beloved country. He wanted above all the redemption of Scotland, and he prayed definitely for that one thing. He gave direction to his prayer. The Indian placed a feather in the arrow that it might be driven with accuracy to its mark. If our arrows of prayer are feathered with love, and sent forth from the bow of fervency of soul they will not miss the mark. A certain writer has called this kind of prayer, "Rifle Work." The marksman with the rifle must be careful in his aim. There is but one bullet with which to reach the mark. The success or failure will be determined by the accuracy of the aim. Good old George Mueller, whose prayer life was a constant miracle to those who knew him, once wrote: "When I lose such a thing as a key, I ask the Lord to direct me to it, and I look for an answer; . . . when I do not understand a passage of the Word of God, I lift up my heart to the Lord that He would be pleased by His Holy Spirit to instruct me, and I expect to be taught." Such praying is the prayer of faith—the kind of prayer that our Lord has promised will be heard and answered by the Father in Heaven.

Your prayer and mine will be of value only when they are carefully directed. "I will direct my prayer unto thee."

III. THE PATHWAY OF PRAYER INTO THE PRESENCE OF GOD HAS UPLIFTING RESULTS.

"I will direct my prayer unto Thee, and will look up."

The man who follows the instruction of this text to make sure that his voice is heard in the morning, and to be definite in the requests to God, will of necessity look up. We might take this thought in a great many ways. Such a man will look up in his thought life. He will not permit things that are destructive

to find a permanent place in his mind. He will choose carefully the things that claim his attention, making sure that they keep him in the atmosphere of purity and love and obedience. He will look up also in his life of reading. He will not waste his time with that which has no food, but will select those themes that will refresh his mind, and feed his intellect, and strengthen his spirit. He will never look down for his reading material, but he will look up to the shelf where there are things that are profitable and uplifting. Such a man will be an upward looking man in his companionship. Those who are careless in their conduct, and foul in their language, will not be his associates. He will look up to that level where men and women live in such a manner as to challenge others to things that are lofty and glorious. He will also be an upward looking man in his worship. Nothing clears the way through fog and mist in our hearts like the hours spent in the presence of God as worshippers. Regularity in our church attendance, Bible study and prayer will be of great profit to us for these things always train our vision upward.

Perhaps the writer had in mind by this expression that he would be constantly filled with expectation. He has looked up in his request to God who can give, and he will continue to look up until his petitions are answered. He remembers that for which he has made request, and he will recognize the answer when it comes. How complete then this pathway is that leads into the presence of God. It has to do with our determination that the ears of God shall hear the request of our hearts. Those requests shall come morning by morning for we shall keep our engagement with God. We will not be general lest we become meaningless and lest we lack respect for the God to whom we pray. We will direct our prayers unto Him. The request will be carefully formed because we are definite, and we will go with uplifted faces, for the one who lives in such an atmosphere of prayer will always look up. Prayer is the great Pathway into the Presence of God.

Pathways into the Presence of God—Through Repentance

By REV. EDWARD C. McCOWN, D.D.

"Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." Psalm 51:1, 2.

The sense of guilt is common to humanity in all ages. The consciousness of sin is universal. All men of all lands and times have realized that their lives were not perfect. Sacrifices have been offered, and forms of worship have been instituted for the purpose of appeasing the wrath of some offended deity. The sense of guilt has not been the same, and the desire to be set free from transgression has differed according to the enlightenment which men have. The ancient Romans and Greeks were earnest in their effort to appease their Gods. But who could imagine a man like Julius Caesar shedding tears over his transgression. The reason their conception of sin was very shallow was because their conception of God was very meager. The Hebrew prophets saw God, "high and lifted up," and as a result they saw themselves in the mire of guilt. Abraham said, "I am but dust and ashes," Job said, "I am vile," and Isaiah said, "Woe is me, for I am undone. I am a man of unclean lips." Men who live the closest to God are deeply conscious of the evil that has crept into their lives. They pray often the prayer of the Publican, "God be merciful to me a sinner." Jesus taught men to deal in a very drastic way with their guilt. He said, "If thine eye offend thee, pluck it out." He meant that if sin had fastened itself upon the soul it must be removed even though it be a very painful operation. In all the Old Testament literature, and in fact, among all the literature of the world, there is no finer expression of repentance than that which is given to us in this 51st Psalm. We may take up the reading at almost any verse and we find a soul in the dust of humility, pleading for the mercies of God in forgiveness.

The greatest separating agency we know is sin. If we have wronged our fellow man we do not feel comfortable in his presence, and we make every effort to avoid his companionship. The

same is true of the soul and its Creator. When sin and guilt are common in our hearts we are uncomfortable in the presence of God, and we try to avoid him. If however there is a longing in the soul for freedom from guilt, and for the restoration of the joy of our companionship with God, we will find the pathway that leads back to him passing through the gateway of repentance. I am hoping that through the study of these two verses we may discover anew the pathway into the presence of God through repentance.

THE PATHWAY INTO THE PRESENCE OF GOD IS,

I. A REPENTANCE THAT IS PERSONAL.

For two long years in the life of David there was no acknowledgment of guilt. The affairs of state and nation pressed upon him for consideration. The more of these questions that thronged him the better he was satisfied, because they kept his mind busy and prevented his meditation upon the sin in which he had shared. He is not free from the consciousness of sin, because in his description of his condition during those years he said, "My bones waxed old through my roaring all the day long. For day and night thy hand was heavy on me." With all his effort to give himself completely to his work, as king of Israel, he found the memory of the sin of which he was guilty like a fire constantly burning in his very bones. That was his description of his conscience. At every opportunity conscience was trying to make David hear. So many things reminded him of his guilt. It seemed that he could attend to no official duties without being confronted with his sin. He could not go to his home without remembering his awful transgression. He could not confer with his men of state without wondering whether or not they knew of his failure to live as he wanted them to live.

The prophet Nathan told the story of the poor man who owned one small lamb. He had made a pet of this lamb until it was like a member of his family. It being their only possession the members of the family were very fond of it. A rich man who lived near had some visitors in his home, and needing a supply of food, he took the lamb of the poor man and used it for his own table. When Nathan the prophet told David that story the wrath of the king was stirred. He declared that such an unjust thing should not be tolerated, and that this rich man should suffer for his evil deed. The old prophet pointed his finger at the king, and in a very dramatic manner said to him, "Thou art the man."

Until this hour David had been excusing himself for his sin. There were circumstances which in his own judgment excused him in a large measure for his transgression. Each time the fire of guilt burned in his soul he laid the responsibility at somebody else's door. He was never willing to face these accusations of conscience and deal honestly with them. During all that time David avoided his worship hour if he could, he did not look forward with pleasure to his service in the house of God, there was no particular joy stirred in his heart when he saw his subjects trying to obey Jehovah. There was little effort made on his part to come into the presence of God.

But now he has come to a new experience in life. He can go no further in his deception, in laying his guilt upon somebody else. He is ready to make acknowledgment of his own responsibility. He refers to this sin as "My transgression, mine iniquity, my sin." He is forever through with the effort to hide behind someone else. He is ready to place the burden where it really belongs, namely, upon his own soul. In no other way could he possibly find peace of mind; in no other way could he extinguish the fires that were raging within his own soul; and in no other way could he put out of his heart the indifference which he felt as he looked at the pathway leading into the presence of God He makes a personal acknowledgment of his sin and in that way he finds the forgiveness which his soul so sorely needed.

There are some things which others cannot do for us. If we are hungry no one else can eat the food that will nourish our bodies. If we need exercise no one other than ourselves can be active and we receive the benefit. If our lives are in danger by reason of some physical defect which can be removed by the surgeon's knife, no one can go to the operating table for us. We may be helped greatly by the sympathy and interest of our friends and loved ones, but we must face these conditions ourselves. In dealing with our sins we must see ourselves alone in the presence of God, and also alone in the presence of those against whom we have offended. Sometimes there are circumstances that make it more difficult for men to walk the pathway of obedience to God than other times, and there are people whose sin we more readily excuse than others. There are times in our own lives when our guilt is more glaring than others. Some sins are in themselves more heinous in the sight of God than others. But in the final analysis your sin is yours and it does not belong to anybody else. Others may share with you in that transgression, but the fact that they have yielded to temptation

is no excuse for your guilt. If we each one could face our guilt as a personal matter, just as David found it necessary before he could ever have again the joy of his salvation, so you and I must recognize our own sin, and acknowledge our own guilt, entirely apart from any circumstances that may have surrounded us at the time. We are never able to roll from our shoulders the burden of guilt until we have fallen upon our faces in His presence to make personal acknowledgment of, "My transgression, Mine iniquity, and My sin."

THE PATHWAY INTO THE PRESENCE OF GOD IS

II. BY REPENTANCE THAT IS THOROUGH.

We may wonder why the writer was not content with the use of the first expression, "my transgressions." That word is in the plural and it might have covered all of David's sins. He had wronged his own home, he had wronged Bathsheba, he had wronged his nation, he had killed Uriah, not with his own hand, but had placed him in the most dangerous position as his men went to battle. In addition to all this, he had continued to live as if he were worthy of the confidence of his home, of his nation, and of his God. There were many phases of this guilt, but when he asked that his transgressions be blotted out, he might have included everything. There was a conviction however in David's heart that the word transgressions did not fully cover his sin. He uses two more words, "iniquity", and "sin." Dr. McClaren points out a very interesting thought in connection with these words. Each one has its own shade of meaning. Transgression literally means rebellion. That brings the idea of constituted authority, of certain restrictions justly imposed and of a citizen refusing to abide by the law of his own country.

The Jews were often guilty of rebelling against Jehovah. God was their king and they had every reason to be loyal to Him. When they refused to abide by His law, they were guilty of rebellion. Not long ago a ship cleared from New York harbor with a cargo of war materials. Congress had hastened to make a law which would prohibit the shipping of these materials to the fighting people across the sea. But before this law could become operative the ship with its cargo sailed out beyond the limit over which our government has jurisdiction. In due time it came near the shore of Spain. Its cargo was intended for the loyalists of Spain, but the ship was captured by the rebels. The munitions which the loyalists expected to use in the destruction of the rebels

was then in the hands of the rebels and was used against the loyalists. Aside entirely from the question of who is in the right and who is in the wrong, those who are disloyal to Spain are rebels against the government under which they have lived. The same is true of any man or woman who refuses to obey the commands of our Creator and our Redeemer. When we refuse God's law we are rebelling against Him. Our will is substituted for the will of God. We are declaring, by refusing to obey God's law, that we are sufficient in ourselves, and that we do not need his guidance. All sin is rebellion.

The second word used by David is iniquity. This word is not like transgression, but it means twisted or bent. Iniquity has the same meaning as our word, "wrong." God's pathway for David, and His pathway for you and me, is not a crooked way but one that is straight. Our Saviour emphasizes that fact when he said, "Straight is the gate and narrow the way." When we follow our own desires, when we yield to the appeal of our own lust, our pathway is warped and twisted and crooked. In the school of my boyhood days each child had his copy book. At a certain hour in the day the teacher had us lay aside our text books and take our copy books for a period of writing. At the top of the page was a sentence beautifully written. In addition to its perfect penmanship, it nearly always contained some moral truth. The first writing at the top of the pages was not totally bad because we were following closely the copy. The next line was not so good, and the third line still worse, and by the time we came to the foot of the page it took some stretch of the imagination to believe that we were trying to make letters like those in the original. The trouble was that the defects which were made in our copy were enlarged in the next line, and still more in the next, until the copy at the foot of the page seemed a stranger to the one at the top. We had been comparing ourselves among ourselves rather than with the copy. Oftentimes we get away from God in the same way. We take the custom established rather than God's Word, we even accept our own standards and follow them. Not only does iniquity mean twisted, or bent, but it also means uneven or rough. David's pathway had grown uneven and rough. It was becoming more and more unpleasant to travel. The pathway of the sinner is increasingly rough. It does not grow brighter toward the perfect day. Little wonder this Word has said, "The way of the transgressor is hard." Those who choose the way of iniquity may think they are choosing the easy way, but it is a crooked, and hard, and tortuous way.

The third word, "Sin," literally means missing the mark. Every sin is not only a crime, but it is a mistake from the standpoint of the sinner. When we choose the path of evil we are trying to substitute something for that which God has provided. Sooner or later we have discovered we have not gained our point, or reached our objective, but are far from it. If we want happiness we will never find it by sin. There is pleasure in sin, which we well know, but it is only for a season. Eventually that pleasure turns to ashes and that joy to sorrow. Dr. Charles E. Jefferson said, "Sin is a disease, an awful disease; a debt, an immeasurable debt; a load, a crushing load; a slavery, a galling intolerable slavery, and the question is, 'How can the world get rid of it'?" A man never gets what he hopes for in the pathway of sin. Sin is missing the mark and we can never reach the objective that is cherished in our hearts by doing the thing that will prove us poor marksmen, unable to hit the mark. These three words then cover a large field, that of rebellion, that of following a crooked way, and that of missing entirely the mark that we had set. What then shall be done that our rebellion may be changed to loyalty, and our crooked way made straight, and our marksmanship perfected.

The petition is that the transgressions might be blotted out. The writings of earlier days were expensive. Not only must the work be done by hand, but the materials on which the scribes wrote were very valuable. A kind of paper was made from the reeds that grew along the stream, by pressing them together. The more important writings were placed on prepared skins of animals, called Vellum. Sometimes a writing of less importance was erased to make way for the more important. Sometimes this erasing was poorly done. The ink of the former writing had soaked into the Vellum until it was practically impossible to eliminate it. They took these scrolls through a process of rubbing them with sand to blot out the writing. It was not easily blotted out. Our deeds and our thoughts are recorded, and our transgressions are written upon the pages of life. It is not easy to blot them out. There is a great danger that we will have a blurred manuscript. There will be things there that we wish were not there. There is only one method by which these things can be removed and that is to bring the scroll of life to God and ask Him to blot out that which we have sinfully written. Some of those old manuscripts may have contained stories of crime, and having that blotted out the same material may have written upon it that which is beautiful and instructive.

The pages of your life and mine are being filled by the thoughts and deeds of each succeeding day. The book of Revelation speaks of the Books which shall be opened. When we stand before the judgment seat of God our record will be there to confront us. Much of the ink which we have used has gone deep into those pages. We would like to blot out many of those records, but with our own hands and our own equipment we cannot do it. We are not to become discouraged however and to say like Pilate. "What I have written, I have written." There is a way by which even the blackest ink of guilt can be removed. Our heavenly Father has said, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sin." The very thing for which the Psalmist prayed has been promised in this verse. We cannot blot out that writing, but thank God there is one who can. At our request He is glad to clear the pages of the past and make them ready for a new writing. Some one has described that blotting out in this manner. He was passing by a great industrial plant. The fireman had just fed his fire generously with a new supply of coal. A great cloud of smoke had filled the heavens. The man traveled on and from another vantage point he looked again to see the heavens clear with no vestage of the smoke that hung there. It had been blotted out and no hand could gather it up again and make it into a cloud. So our Heavenly Father blots out our clouds of transgression, and no power on earth or in hell can gather them together. They are blotted out, "For I will forgive their inquity, and I will remember their sin no more."

The next petition is, "Wash me thoroughly from mine iniquity." David's garments were foul. He saw his soul clothed with a robe that was full of spots and stains which were breaking his heart. He wanted that soul garment cleansed, and cleansed thoroughly. In my boyhood days I have often watched the colored laundress who came to do the weekly washing. At a place where the washing was done there was a large block, like that on which the butcher places his meat to trim it. As the clothes were well soaped they were laid upon this block and a boy or girl would take a stick made like a heavy paddle which they called the "Battling Stick," and with that they would pound the clothes, turning them again and again and beating until they were ready to be returned to the water and rinsed thoroughly clean. In this prayer there is a plea for the "Battling Stick." The pounding, the beating, the striking of the soul seems to be necessary that it may be made clean. David is praying that he might even pass through the process of being rubbed with the smarting soap of

circumstances, or pounded by the battling stick of remorse and sorrow, that he might be made clean in the sight of God. This too is not beyond the promise of God for he said, "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."

The third petition is "Cleanse me from my sins." There was a ceremonial cleansing necessary before the Jew could come into his place of worship. If there was any suspicion of leprosy, or any other malady, they were not permitted to go into the house of worship until they were pronounced clean. It is this thought in the mind of David that prompts this prayer. If the processes required have been gone through, and if the priest has declared that he is ceremonially clean, then he may come into the presence of God. What a wonderful prayer this is when we think of the request that all stain may be blotted out, and all that is foul may be removed whatever the process, and that those who know may pronounce the soul clean. Only God's cleansing process in Christ will admit us into the presence of God.

THE PATHWAY INTO THE PRESENCE OF GOD IS

III. BY REPENTANCE THAT RESTS UPON THE MERCIES OF GOD.

The introduction to repentance begins in this form, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercy." As David looked upon this sin he was greatly distressed. He saw how deep its ink had gone into the records of his life, he saw how foul the garments of his soul were, he saw how corrupt he had been in his thoughts and deeds. If he had stopped at this point he would have been doomed to despair and eternal misery. But he knew something that was even greater than his sin, namely, the mercies of his Heavenly Father. That was an eloquent prayer, "According unto the multitude of thy tender mercies blot out my transgressions." Those mercies were not only "multitudes" of mercies, but they were tender mercies. A stranger may come to your door asking for food. You may prepare that food and give it to him in the most kindly manner, that is a mercy. But if your own child is famished with hunger, and he comes to your door pleading for a bit of food, you not only prepare that food but you bestow your parental affection and the food is all the sweeter, that is a tender mercy. That which our Heavenly Father gives us is a tender mercy.

Our forgiveness is just the appropriation of God's tender

mercy unto us. The only way we can approach the throne of God with the assurance that every transgression will be blotted out, and every iniquity thoroughly washed away, and every stain of sin cleansed, is that we shall come as David came conscious of the tender mercy of our God. Unforgiven sin, the knowledge of wrong doing will rob us of the happiness for which our souls long. As we think of our lives stained here and there with our wrong doings we can never be at peace. But when we remember the multitude of his tender mercies we come again into the joy of His salvation. May we each be willing to face the fact of sin in our own lives. May we recognize the wreckage which comes through the guilt of sin. May we be willing to yield all to God, that the stains and blots upon life may be removed, that we may be thoroughly cleansed even though it means the endurance of trial, and the battling stick of God's providences that we may know our need, and may we have the approval of our great high priest that we are clean, and depending upon the multitude of the tender mercies of God we shall find our way into his presence.

In a recent issue of the Moody Monthly was this story—"Some years ago at a drawing room function, one of England's leading actors was asked if there was anything special that his audience would like to hear. After a moment's pause an old clergyman present said: "Could you, sir, recite to us the Twenty-third Psalm?" A strange look passed over the actor's face; he paused for a moment, and then said: "I can, and I will, upon one condition; that is that after I have recited it, you, my friend, will do the same." "I?" said the clergyman, in surprise. "But I am not an elocutionist. However, if you wish it, I will do so." Impressively, the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spellbound; and as he finished, a great burst of applause broke from the guests. Then, as it died away, the old clergyman arose and began the Psalm. His voice was not remarkable; his intonation was not faultless. "The Lord is my Shepherd, I shall not want . . . Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." When he finished no sound of applause broke the silence—but there was not a dry eye in the room, and many heads were bowed. Then the actor rose to his feet again. His voice shook as he laid his hand upon the shoulder of the old clergyman and said: "I reached your eyes and ears, my friends; he reached your hearts. The difference is just this—I know the Twenty-third Psalm, but he knows the Shepherd."

How Shall We Preach

By REV. EDWARD C. McCOWN, D.D.

The last few years have made heavy demands upon preachers. The conditions we face have perplexed the minds of the most capable ministers, and have utterly discouraged some who have labored in difficult fields. We have witnessed the return of the saloon, with its devastating influence upon our manhood and womanhood; we have seen the practice of gambling spread, until it is legalized in about 24 states, and lottery has been suggested as a means of raising money to support the government; We have watched one state after another give up her Sabbath laws, and our holy day has become a holiday; we have looked upon the aftermath of a great war, as it breaks down moral standards, and cools spiritual ardor; we have passed through a business depression that has reduced our congregational budgets, and necessitated the closing of much of our mission work; we have seen great nations organize their forces for the purpose of driving God out of their borders; we have witnessed the most troublesome industrial unrest in all the history of the world; and seeing these mighty influences sweeping on like a tidal wave, is it any wonder that strong men have hesitated, and hopeful men have found Juniper trees under which to throw themselves down and think troubled thoughts about the progress of the church.

The gospel of Jesus Christ is the remedy for all human ills. The application of this remedy has checked wickedness, restored the morals of society, and made Christlike the lives of individuals. The great business of bringing the gospel of redemption to a sin cursed world is the work of the ministry. As we measure the magnitude of this undertaking, and survey the resources within ourselves, and feel the weight of the forces working against us, we cry out, "Who is sufficient for these things?" Disregard for God and the right have been more pronounced in some ages of the world than others. Waves of godlessness have rolled higher in one generation than in another. In some respects these waves seem to have reached their crest. We know that "the gospel of Jesus Christ . . . is the power of God unto salvation to every one that believeth," but bringing men to believe is a process that is baffling us somewhat in these days.

While we recognize these to be stern facts, we do not say that the church is failing, and ready to surrender. You have no doubt read the statistical report gathered by Dr. George Linn Kieffer, and arranged by Mrs. Kieffer after the death of her husband. Through all the depression years the church of Christ has continued to grow. During the last year, when much has been said about the weakness of the church, she has added to her membership 837,404, just a little short of a million in a single year. For denominations of 50,000 and over the percentage of gain was 1.10%. Those below 50,000 had an astonishing gain of 29.49%. The total average is 1.33% gain. The gain of population in the United States last year was .714 percent. The percentage of the church gain in the past ten years has been steadily ahead of the growth in population. The average of church gain over the ten year period is 1.65%, while in the same period the average population gain has been .98 percent a year. Conscious of the power of the gospel to save the world, and conscious of the charge committed to us as ministers of the gospel, we may rightly ask

HOW SHALL WE PREACH?

I. WE SHALL PREACH WITH THE CONSCIOUSNESS OF THE REALITY OF OUR MESSAGE.

Recent years have glorified doubt. To be skeptical is, in some quarters, to be intellectual. The faith which sustained multitudes, in days of gloom and shadow, is now old fashioned. So called scientific views, of a cheap nature, have attracted the crowd. People are skeptical of great men and of governments. They are skeptical of literature and of faith itself. This legacy came largely through suspicion and hate which was carefully fed out to us in propaganda before the great war. It requires only a short time for nature to transform a shelltorn battlefield to one of ripening grain or blooming poppies, but spirit wounds hurt, and inflame, and fester long after they are made. The lies which propaganda injected into our veins to stimulate us for battle, now remain as a virus of hate, and it is breaking out in open sores in the Spanish Civil War, in industrial strife in our own land, and in national hate everywhere.

The salve of better living conditions, larger play-grounds for children, a living wage and an honest day's work, will never remove guilt from the human heart, nor heal the festering sores of society. I am not pleading for a stern gospel, but I am pleading for a gospel which rings with the tone of reality. The throngs to

which we preach will thank us to keep our doubts to ourselves, for the average man has more doubts now than he can overcome. We are to declare to them the truth which has the tone of reality and finality. What would you think of a physician who being called to a very sick patient, and after a careful examination, would set out on the table a number of bottles saying "I could give the contents of this bottle or that one, but I am not sure either would help." You would dismiss him at once, and call a man who would quickly choose his remedy, and apply it immediately. A little more than a year ago I met a minister whom I have known for several years. I had been told by some of his parishioners that book reviews and current topics, and world relationships were constantly discussed from their pulpit and they went home from church hungry of soul. The minister had just attended a great conference where the realities of God's Word had been taught, and he said to me, "I have reached this conclusion in the last few days, that the preacher who has only a gospel of social betterment has no contribution to make to this sin torn world. The crushing burdens of men are so real that if they are lifted at all they must be lifted by a divine hand." He declared his intention to go back to his pulpit to tell his people of the Christ who said, "I, if I be lifted up from the earth will draw all men unto me."

As a pastor I have been greatly encouraged during the past year to have my people respond with real interest to a simple message from the Word of God which had the tone of reality. They were not like the report I read of Lord Mellbourne, then British Prime Minister, who stamped angrily from his church during a revival meeting, shouting, "This has come to a pretty pass when religion is made to invade the sphere of private life." If it does not invade the sphere of private life, of what value is it? And if religion reaches the real dwelling place of the soul and if it controls the words and deeds of life it must have the tone of reality. In 1909 Dr. J. H. Jowett was made President of the National Council of Evangelical Free Churches. At its annual meeting held in Hull, he said, "You cannot drop the big things, the things about which our people will hear nowhere else, the deep, the abiding, the things that permanently matter. All this means that we must preach more upon the great texts of the Scriptures, the tremendous passages whose vastness almost terrify us as we approach them." Dr. Alexander McClaren said, "I have tried to make my ministry a ministry of expository preaching, I have tried to preach Christ. The preacher's sole power lies in

the true, simple, sincere setting forth of the living Christ."

There must be the tone of reality in every message. We have entrusted to us those who are, "as sheep not having a shepherd," and we must guide them. Dr. George A. Buttrick in his book, "Jesus Came Preaching," says, "Electricity can work wonders, but it cannot light the way to peace. Our machines can generate tremendous power, but not power enough to renew a diseased will. Our elevators whisk up sixty, seventy, eighty floors, but they cannot lift us nearer God. Our wealth is fabulous, but it cannot buy back our childhood prayers. Beneath the crackling brilliance of American success there lies a pathetic wistfulness. . . . The defense of a world—its money, its titles, its amenities—are a matchwood wall when sorrow comes in like a flood." Dare we give such people a stone when they are begging for the Bread of Life? May I go on to tell from the same writer about George Barrow who wandered into the fields of Wales and fell into conversation with a group of gypsies. He did not talk to them of religion, yet all unknowingly, virtue went out of him; so that when he made as if to go they clung to him saying, "Oh, it was kind of you to come that you might bring us God. Oh, sir, give us God." The preacher's life gift is God, and men everywhere these days are rasing eager hands and hungry hearts asking, yes pleading, for God, shall we offer them anything short of that which has the tone of realtity? Dr. Buttrick goes on to say that "If the preacher has kept the white vigil of prayer, if he has made friends with the silence in which God speaks, that cry will be his joy; if not, it will be his inward doom." We must preach with the tone of reality.

II. WE SHOULD PREACH WITH GENUINE EARNESTNESS.

It is not much wonder that ministers of the gospel, now and then, find a Juniper Tree which offers a welcomed shade. Elijah with all his courage found such a retreat. One of the most notable preachers of his day was Dr. F. W. Robertson. There had been in the papers a lengthy discussion about the Press overtopping the pulpit in its influence. Carlysle had said, "The functions of the pulpit are becoming more and more superseded. The true church of England, at this moment, lies in the editors of its newspapers." Dr. Robertson in a moment of despair confirmed Carlyle's statement and added, "I wish I did not hate preaching so much, but the degradation of being a Brighton preacher is almost intolerable . . . all I say and feel is that by the change of the times the pulpit has lost its place." That statement was

made over a hundred years ago, and the pulpit still wields a mighty influence. At the very time the preacher's heart was discouraged a merchant who went regularly to hear him preach kept his picture over his desk in his store, saying, that if at any time he was tempted to give short change, or send out inferior goods, he looked into that earnest face and kept faith with those who came to trade.

A young lady graduated from a certain denominational college this spring. She was a member of a college group which appeared in a number of churches each year. I asked her to tell me some outstanding impressions of the church which she had received during those visits. She thought a moment and replied, "I have discovered in many ministers the lack of earnestness. These men are interested in the politics of the church, but lack the warmth of earnestness." I then asked if the disinterested attitude of the group to which she belonged had perhaps chilled the man's soul and robbed him of his earnestness? She replied "Those young people are anxious to be sure of their faith, and they will respond to the message that is warm with real lifeblood."

The minister needs to warm his heart into earnestness at every fire he can kindle. I like to think of the final message of Dr. Malcome James McLeod to his people in New York City, after forty years of notable service. He said, "There are few joys like the joys of the Christian minister. He has not very likely tasted fame, but his cup has overflowed with real happiness. He may be poor, but has he not been striving to make others rich? Think of the joy of seeing a repentant wanderer trek homeward from the far country saying that you have shown him the way home. That is an experience that no Croesus ever knew in his palace of splendor. Think of the joy of being trusted of winning people's confidence, of touching so many lives to some good purpose. I am extremely grateful to my heavenly Father that he found me faithful in putting me into the ministry. Today, after forty years, were I deciding my life work all over again, I would take the same step." Some time ago a young man came to my study for conference. He was in the depths of despair. He had been guilty of an irregularity in his business. His employer had discovered it and the young man was on his way to the office expecting his discharge. In those days positions were exceedingly scarce, and with a record of that kind his future was dark. He was in love with a queenly young woman, and he was more distressed for her disappointment in him than for his poor prospects. He was a man of ability and deeply penitent for this wrong doing. He

asked pitifully what I thought could be done. I asked if he would be willing to make acknowledgment of his guilt and make a new start, provided it would be granted him. With great tears streaming down his face he eagerly said, "yes." I agreed to see his employer and make the effort. His employer was quite gracious in receiving me and confessed his bitter disappointment in this youth of whom he had expected unusual things. He was re-instated and by the grace of God he made good. About two years later he brought this attractive young woman and I said the ceremony that made them husband and wife. Just before that sacred service he took me aside to tell me again that he was taking charge of a branch of that same business in another state, and that he was in that position for no other reason than that I had interceded for him and helped the proprietor to believe that he would be true to his promise. Can the joy of such a service be measured? If such results were in the offing as we confer with those who have been overcome in a fault, could we at any time fail in the spirit of earnestness? But the real service rendered was not securing a chance for the youth to earn a living and to established a home, but to clarify his vision of the place that God has in his life. The fact that he cannot disregard God's laws and at the same time find usefulness and happiness.

Have we as ministers maintained the freshness and expectancy which characterized our early ministry, and if not, is it not because we have lost the note of earnestness which greatly sweetened those early days? How shall we gain it back again, or how shall we develop it if we have not had it? I know no other way than to bow at the foot of the Cross until we learn anew the great love of Him who died there, and understand anew the marvelous uplift this truth will bring to the world. Read again Dr. A. T. Robertson's book, "The Glory of the Ministry," or Dr. Charles E. Jefferson's book, "The Minister as a Shepherd," and your heart will be warmed, your soul will be thrilled, and you will glow with earnestness.

III. WE SHOULD PREACH WITH THE MELODY OF GOOD CHEER.

I wonder what would have happened to society during the past few years had it not been for the message of the Christ who, "Came that your joy might be full." We cannot measure the service of the church in holding the world back from utter despair. During the great flood in Pittsburgh some months ago a man came to tell me that his stock of materials had been covered

by the muddy water and was ruined; another came to say that he lost his home; and still another told after years of faithful work he was without employment because the business had failed; but why recount the story which every pastor knows? These discouraged men are looking to the minister to hold before their eyes the light of hope. Unless we have walked in that Light we cannot give it to others. A few days ago I went into the cellar and reaching up to turn on the light which hung from the beam overhead, I gave the bulb a swing and there was a moment of light and one of darkness. A wire had been pulled from its connection and there was a flash of light only when the contact was made. If our light of hope is constant we must maintain our contact with the source of all light. When Jeremiah was the prophet of Jehovah his message was by no means popular. When the people were in trouble and needed guidance Zedekiah came, and taking the prophet aside as if he would keep all a secret, and said, "Is there any word from the Lord?" The student today, searching through results back toward first causes, inquires, "Is there any word from the Lord?" The laboring man realizing that happiness consisteth not in the things he possesseth, asks, "Is there any word from the Lord?" Those who are building their homes and find themselves confused amid the contradictory instruction which teachers of reputation give are pleading, "Is there any word from the Lord?" Those who occupy the church pews find their brains clouded and shadowed and they reach out their hands to us saying, "Is there any word from the Lord?" As ministers of the gospel we must give the answer. We must live near to Him who said, "I am the light of the world," and in turn we will belong to that group to which Jesus said, "Ye are the light of the world."

This cannot be done by proxy. Elisha sent his staff by the hand of Gahazi, directing him to lay the staff upon the form of the dead child. Gahazi soon returned saying, "The child is not awaked." Not until the great prophet went to the room of death and stretched himself upon the dead form, lip to lip, face to face, hand to hand, did the cold flesh wax warm and the eyes open with life. The souls of men from whom the life of hope has gone, leaving them cold in the death of despair, will revive only when they feel the glow of our faith and our hope as they come in vital contact with us. Let us never forget that we preach the glorious gospel of hope. Not six weeks ago a man who had been conquered by a terrible temptation came to me with tears flowing freely as he said, "Do you think I can be saved?" I gladly

told him that God could save even unto the uttermost all who believed. No other group of men are the heralds of such a hope. The discord of the world will be replaced by heavenly music only as we preach with the melody of good cheer.

IV. WE SHOULD PREACH WITH THE SPIRIT OF CHALLENGE.

When Jesus called men to be his followers he made no promise of an easy life. He said to them, "The Son of Man hath not where to lay his head," and they followed Him. He offered them a yoke and they willingly accepted it. When Jesus set His face to go up to Jersualem, Thomas said "Let us also go, that we may die with Him." The stake, the torch, and the Killing Days in Scotland, the sacrificial service on the Mission fields, and in the home land, give evidence of the devotion of the followers of Christ throughout the ages. I wonder if we as pastors, by word and example, are making the work of the Kingdom too easy. We have accepted the conveniences of physical life until they are considered a necessity. Are we hesitating at spiritual service because it means hardship? Since we can get food and shelter for our bodies whether we work or not, have we come to expect spiritual enrichment without any effort.

In some parts of our country pastors have had very trying conditions under which to work. Many communities have been unable to pay these men a living wage, but they have not left the people without the gospel. The story, as told by one who lives in this cropless area, of what men have been willing to suffer that the gospel may be preached, is like a page from the records of the reformation days. The entire story of the sufferings of God's people in this very day, in Germany and Russia and elsewhere, has not been given to the world, but true men everywhere have admired the courage of the leaders of the Lutheran church who are standing face to face with a man whose word is law, and they tell him frankly that he may dictate in the affairs of state, but he cannot dictate in the affairs of the church. We pray that these men may continue to manifest that type of faith which to their fathers meant the stake or the headsman's ax, and which to them may mean death itself. Such courage brings a mighty challenge to the world.

We have friends whose daughter is a missionary in China. They were calling in our home some months ago and as we were speaking of the separation they had to face and also of the dangers to which the daughter was subjected at that time, there was a word of sympathy expressed for the members of the family

because of this trial of separation and anxiety. That heroic mother made it clear that she was not seeking for sympathy, and with eyes sparkling with joy, and a face glowing with devotion she said, "Until our daughter went to China I never knew the ecstatic joy of giving. She is in the midst of danger but our Lord will guide, and even if she suffers, that will be her contribution and ours to the glory of His name." No wonder that girl gave her life to a difficult field of service, what else could she do when her mother lived such a challenge before her. Much has been said about the lack of interest in the hearts of the young people of our day, but I am wondering if that lack of interest, if there be such, is not due primarily to the lack of challenge that ought to come from the pulpit and from the home. I am persuaded that the young people will respond when they face a real challenge. How wise was that great leader when he said, "Expect great things from God, attempt great things for God."

V. WE SHOULD PREACH WITH A CHRISTLIKE PASSION.

Sometimes we pass along the street where a soap-box artist has a group of men about him and they are listening eagerly to every word he says. He is not discussing some vague theme in a lifeless manner, but this thing he is telling about is either vital to the group, or he makes it so. Every sentence throbs with emotion, and he kindles the flame of interest in their hearts because those flames are glowing in his own heart.

We read that our Lord looked with compassion upon the multitudes because they were "Like sheep without a shepherd." Paul said, "I am become all things to all men, that I may by all means save some." When Paul declared that he was willing to be "Accursed from Christ for his brethren's sake," he was prompted by the deepest emotion of his soul. The preaching that is accompanied with power is that which glows with a love that "beareth all things, believeth all things, hopeth all things, endureth all things." A Christlike passion is the only atmosphere in which such love can thrive.

When George Whitfield was even an aged man he manifested a marvelous passion for souls. On the last day of his life he preached two hours in the morning, although he was almost too weak to stand on his feet. In the evening of that day the crowds gathered about the door anxious to hear the man they loved. They told him that a great throng was there to hear, but he said, "I am very weary", and he took a candle and started to bed. As he tottered toward his bedroom he caught sight of the people, and

he was deeply moved. He paused on the stairway and began to speak, and the crowd listened eagerly. The words came rapidly and were spoken in the tenderest love. As he preached the candle burned down into its socket, and still the old man poured out his soul, and finally, the candle went out. That night the candle of his own life burned out. That is a Christlike passion. If such a passion should motivate our preaching for six months there would not be room enough in our churches for the people and everywhere men would come pleading "What must I do to be saved?" In a meeting of a group of Home Mission workers this question was being discussed. "Why have so many of our protestant churches moved out of our densely populated centers and these buildings are now being occupied by people of a highly emotional nature." A thoughtful minister arose and said, "I wonder, brethren, if we have become so cold and formal in our service that there is almost no appeal to the hearts of people, and these highly emotional groups are responding to other leaders because men want to worship where there is warmth of heart." There must be intelligence in the pulpit for there are mighty subjects with which to deal, there must also be burning passion which is like the compassion of our Lord which made the common people hear Him gladly.

VI. WE SHOULD PREACH WITH THE ENCOURAGEMENT OF GOD'S PRESENCE.

When Moses went into the tabernacle of the congregation and there talked with the Lord "face to face" as a man speaketh unto his friend, he came to a fuller knowledge of the fact that the presence of Jehovah was absolutely essential to him, as the leader of the people. The journey to Canaan must be resumed, and feeling unable for that great task of leadership, Moses cried earnestly to God, "Show me now thy way." And God said to him, "my presence shall go with thee." And Moses replied "If thy presence go not with me, carry us not up hence."

The same prayer falls oftentimes from the lips of every true shepherd of the flock of God. As we see the spiritual heights to which we want to lead those who are entrusted to our care, we know the power does not reside in us, and we say, "If thy presence go not with me, carry us not up hence." Paderewski is known in every civilized land as one of the world's greatest musicians. Great halls and audience rooms are filled to capacity, and people listen with rapt attention to his unequalled performance. The great musician goes to the place of his concert

about one hour before he is to appear. He carefully inspects the building and the surroundings, and he tests out the instrument which he takes with him to make sure every note is perfect. Then he returns to his dressing room having given orders that he is to be left absolutely alone. When the audience is assembled and expectantly waiting, his manager enters the room, takes the hand of the musician, and without a spoken word, he leads him to the platform and to the instrument where he interprets the melodies and harmonies composed by the great masters. If while coming from his seclusion a single word is spoken, Paderewski will return for his period of unbroken silence, while the audience awaits his coming. He has discovered that before he can present those great compositions it is essential that he fence out of his mind and heart everything that might even suggest discord, and live in the atmosphere of those glorious symphonies, that he might make the soul of that audience thrill with melodies that surround his own soul. Must we not tarry in silence in the presence of God that we may come into the atmosphere of his love, and go out with the encouragement of His Presence. As the responsibilities rise up before us we will say, "If thy presence go not up with me, carry us not up hence.

A worshipper came to John Knox after a service and said, "Sir, you spoke today as if you had come straight from the Audience-chamber," and the great preacher replied thoughtfully, "and perhaps I had." The minister who comes to change the discord of this world of sin to the heavenly melodies of love and service must always come from the Audience-Chamber where he has waited until his own soul is in tune with the infinite. During the Preaching Mission in Pittsburgh last winter, Dr. George W. Truett said, "The preacher must strive to be a good man, he must keep fellowship with God, he must be empowered by the Holy Spirit." Preach with a positive note, preach with a conquering note, seek for men that they may be brought to Christ." Such a man must of necessity come from the Audience-chamber of God. If we are conscious of the reality of our message, if we are earnest, if we are thrilled with good cheer, if we bring a challenge, if we manifest a Christlike passion, and if we have the encouragement of the presence of God, we have to a large extent at least, answered the question, "How shall we preach."

Obtaining the Crown

By REV. EDWARD C. McCOWN, D.D.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." I Cor. 9:25.

During the last few months the world has heard more about crowns than ever before. No broadcast has ever claimed the interest of such a vast audience as that which listened-in on May 12th, 1937. For months the British government had looked forward to this event, and the civilized world was deeply concerned about the things that were to take place. Preparations were made for entertaining the vast company of visitors from other countries. Local people in some instances took advantage of these visitors, making them pay generously for every accommodation, yet the government tried to protect her friends from such imposition. Reviewing stands were erected for miles along the line of march, windows overlooking the highway were at a premium, and vantage points near the great Westminster Abbey were unattainable. Not many monarchs are crowned by the nations of the world these days, and this event claimed the interest and admiration of all.

As we listened to the speaker describing the colorful parade, the dignitaries of state, and the representatives of other nations, we were impressed with the deep religious note of the entire program. There were lengthy passages of Scripture quoted, earnest prayers were offered, and again and again the sovereignty of Jesus Christ was acclaimed. To Him both kings and subjects must bow. In that procession each one was assigned his place, his dress was designated, and he was told just what to do, but, there was the most marked devotion in it all. Few of us knew that so many swords and sceptres and crowns were used while inducting a king into office. Even this equipment added to the worshipfulness of the service, because upon them all was the sign of the cross. When the Archbishop anointed the king with oil he touched his hands, his breast, and his forehead, signifying the sign of the cross. Sir Hugh Walpole describing in the American papers the pageant of that eventful day declared that he had

purposed in his heart, before going to Westminster Abbey, that he would not be swayed by sentiment. He would merely write the story of that which he saw. But afterwards he declared that he had not foreseen in that drama the intense, almost naked self-surrender of the King. He was convinced that King George VI "Had pledged himself to a spiritual task." When the sword was laid upon the altar, and the sceptre was laid upon the altar, and the crown was laid upon the altar, and the robes of authority were placed before God, the young king had divested himself of all authority and waited for the empowering of God Almighty. Sir Hugh Walpole declared that the supreme moment of that eventful coronation day was when this young king stood naked before God and said, "I surrender everything except service." "This," said the writer, "is true kingship."

The English people are capable rulers. They know how to direct the affairs of their subjects. But in it all they express their own dependence upon God, and they rely upon His strength for the guidance of a great nation. The king today does not have the power vested in kings of former ages. He cannot rule according to his own whims and inclinations. The statesmen of England are well trained, capable men, and they give direction to the affairs of state. And yet, the king has an exceedingly important office to fill. Such solemnity in his coronation exerts a mighty influence upon the people. That service would also make a profound impression upon the king and queen as they were dedicated to that high office. They too had rehearsed the program of the day, but they retained the spirit of worship to the very close of the ceremony.

We greatly admire our neighbors across the sea for adhering to the lofty standards which have been set for their rulers. Some of these kings did not measure up to the standards, while others have shown themselves worthy of the confidence of their subjects, and worthy of the confidence of the whole world. After the death of the former king, Edward was looked upon as his successor. When it was learned that Edward expected to marry a woman who was breaking her vows made to another man, to become the wife of the future king of England, the people said Edward shall never be the crowned king of England. There were two very serious difficulties. This young man was exceedingly popular, for he was greatly beloved throughout the empire. It would not be easy to stem the wave of popularity and refuse to permit him to ascend the throne. In addition to that, the woman he intended to marry was a native of America, a nation whose friendship

England wanted to hold, and America in turn wanted nothing unpleasant in her relationship to England. These were serious difficulties, but in the face of both the people of Great Britain made their decision and nothing could turn them from it. Because of these conditions the second brother was chosen, plans were made for his coronation, and in the entire program no mention whatever was made to the unfortunate events that had preceded that day. This wide interest and extended thought about earthly crowns has led many people to think of the heavenly crown. An earthly crown of such an influential nation is of great importance, but it fades into mere tinsel when compared to the value of the crown which is promised to those who believe and serve Almighty God. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." As we think of the crown in the hands of Almighty God, a crown extended to every one who will believe, we are anxious to know something about

OBTAINING THE CROWN

I. WHAT CONSTITUTES THE VALUE OF THE CROWN?

The figures representing the value of the English crown are so large that they are almost meaningless. This coronet contains some of the most famous precious stones in all the world. Many of these have been passed down through history and are especially significant. Among other valuables it contains 5 rubies, 11 emeralds, 17 sapphires, 277 pearls, and 2783 diamonds, including the great Cullinan Diamond presented to King Edward VII. It also contains the Black Prince's Ruby, a sapphire from the ring of Edward the Confessor, and stones from the ear-rings of Queen Elizabeth. The value in dollars and cents of all crown jewels is estimated at about 30 million dollars. There has never been a crown placed upon the head of a king by any other nation that has the value of the one which was recently placed upon the head of King George VI. It would seem impossible to imagine a crown of greater value. Certainly such crowns as the one used by Great Britain could not be duplicated by even the combined nations of the world. And yet we may ask where are the crowns that have been used to set apart kings and queens for the nations throughout the centuries. We greatly respect the English crown, we hope this young man will wear it to the credit of the distinguished family from which he has come, and to the good of the great empire at whose head he stands. We hope it will be a long long time before anything shall take place in national affairs that would

make this crown meaningless, or change the standing of that great nation. And yet, this crown is only temporal. Its composition is only of material things. Some day it will go the way of all other earthly crowns for it is not eternal, it is only a thing of time. Just as that ceremony on the coronation day made everything subject to Almighty God, removing the crown, yielding the sceptre, and throwing aside the robe of authority, in humble recognition of a higher power, so we realize that there is a crown which is of greater importance and more durable than the costly diadem that was placed with such significance upon the head of this young man.

There are three references to this eternal crown made in the New Testament. The words that are used are quite significant. May we call to your attention these remarkable words. The Spirit through John said, "Be thou faithful unto death and I will give thee the crown of life." Life comes from the hand of God. Even plant life and animal life have the same source. Science has made great progress and certain combinations have been made to produce a different type of life in fruits and animals, but man has not been able yet to create life. Scientists have been toiling for many years to discover the secret of life. Now and then they think they have learned it, but the secret is still hidden. Various types of life have been developed, but there must be life with which to begin. I heard a physician tell of an experience in which he was called to a wealthy home to minister to a boy seriously ill. His condition became more serious while the doctor was on his way. As soon as the physician had examined the child he took the father aside and told him that within a short time that life would be only a memory. The father was broken hearted. They returned to the sick room to find that the doctor's prophecy had already been fulfilled. The father fell to the floor and taking the doctor by the feet he said to him, "If you will bring back the life of my boy I will gladly give you $100,000." The doctor who was a Christian man lifted the father to his feet and said to him, "I know something about the remedies that are given to defeat disease, but God alone can give life." We therefore recognize that the creator of all things is the source of physical life.

The heart of man yearns for life, not only the physical life whose expression brings so much joy and usefulness, but also spiritual life which comes only from the hand of God. "There is no such thing as natural immortality." If man cannot create physical life, much less can he create spiritual life. If we must look to the source of all things for that which is temporal, how

can we expect to secure that which is spiritual except by looking unto the source of all things spiritual. Jesus said, "I am the way, the truth and the life, no man cometh unto the father but by me." If we discover this eternal life we must go by the way of Jesus Christ, the source of all spiritual life. There is no crown that can compare in value with the crown of life. Multitudes of men have given up life for great principles and ideals which have filled their hearts. They have accepted the responsibility for safe-guarding these ideals, which in themselves, constitute spiritual life. While they value physical life very highly, yet they have gladly surrendered that physical life, that they might be sure of spiritual life. They have endured trials of all kinds lest they might lose their crown. Services that are required of them are faithfully performed that they might lay claim to this crown of great value which is promised to all who are faithful. This imperishable crown, this crown of supreme value, is the crown of life.

Peter refers to this same crown as, "The crown of glory that fadeth not away." This great servant of the Lord was impressed with the brilliancy of the crown which he saw. There was nothing in that crown that would tarnish or fade, or change in any way. Everything in this world changes. The very crown which has graced the head of a king, and has set him apart as a ruler of the people, will someday perish. Its brilliancy will fade, its brightness will become shadowed, and its valuable stones will be used for something else. I am not predicting the downfall of that great government, but its highest symbol of authority will some day perish, because it is only material. The "Crown of glory" which is offered to every faithful believer will never fade. Long after the world shall have perished, and all that is in it, this eternal crown will be as brilliant as the sunshine and as lasting as eternity. The very brilliancy of the crown of glory suggests that it is a reflector. Many of us are poor reflectors of the Son of God. And yet it is possible for even an imperfect human being to reflect the glory of the presence of God. We read in the Old Testament that Enoch walked with God and God took him. The people of this day recognized in him the presence of God. His very walk was constantly lifting men Godward. Moses came down from the summit of Sinai and his face was aglow with a heavenly light. He reflected that light so perfectly that it was necessary to veil his face to shield the eyes of men. The disciples were thinking the thoughts of Christ after him, and conducting themselves according to His teaching and the people "Took knowledge of them that they had been with Jesus."

Every pastor who has spent years in the fellowship of God's people has discovered in the face and heart of men and women the brightness of the presence of God. We have gone to believers at the time of life's great trials and have seen them exercise almost superhuman strength. We have marvelled that they have been able to bear those trials in such a worthy manner. We have seen them smile through their tears and sing amidst their sorrow and return the spirit of love for the spirit of hate. Just as the face of Stephen when they were stoning him to death shone as if it had been an angel's face, so have God's people oftentimes given evidence of a heavenly light in their souls, a light that expressed itself in the countenance, and in the words which they uttered. Not only is this crown a crown of life but it is also a "Crown of glory."

The third word used to describe this crown is righteousness. "Henceforth there is laid up for me a crown of righteousness." Paul was not satisfied merely with the crown of life from the hand of God, he was not satisfied merely with the crown of glory that would reflect the light of eternity, but he wanted to go another step and live a righteous life. No one was more conscious of his defects than Paul. As he struggled against his sin he cried out, "Who shall deliver me from the body of this death." He declared that of all the saints that might claim eternal life he was the least. But with full knowledge of his tendency to evil, and of his record of faltering steps, he set his face toward a life of righteousness. Since he had come into newness of life by being born again he felt that he could come into a newness of service by being righteous towards his fellowmen. He was willing to count all things but loss that he might know Christ and live him before his fellowmen. He was like the Psalmist who said, "I shall be satisfied when I awake in thy likeness." Such a crown is more important than any crown that ever rested upon the head of a king. It is not a crown of emeralds, and pearls, and diamonds, but it is a crown of life, and of glory, and of righteousness. It is not a crown that will perish with the passing ages, but it fadeth not away, it shall glow with the brilliancy of heaven throughout all the ages of eternity. This crown is not offered to those who belong to the king's family alone, but the poorest subject in the most insignificant government may receive this crown. There is nothing too good for those who belong to the family of God. Each one may wear a crown of life, and of glory, and of righteousness. The value of that crown is measured by eternity.

II. WHAT ARE THE REQUIREMENTS FOR OBTAINING THE CROWN?

The crown of life cannot be earned, it cannot be purchased, it cannot be made, but it can be received. Oftentimes the Word of God speaks of the crown as a gift. "The wages of sin is death, but the gift of God is eternal life." Dr. McClaren makes this remark, "Unless His brow had been pierced with the crown of thorns, our brow would never have worn the garland of victory." The compassion of our Lord, having been awakened by our pitiful condition under the curse of sin, has prompted him to offer us the crown of life as a gift from his hand. In procuring that crown of life He was willing to wear the crown of thorns, and to endure all the humiliation of the cross, that we might wear the garland of victory and eternal life. It is necessary that we often think of the crown of life, and of the unnumbered blessings that come to us because of this gift from His hand, in order that our sense of gratitude might return to Him a constant flow of thanksgiving and praise for His great mercy to us. Were it not for His gift, because of His love, there would be no satisfying of this deep longing of the soul for life and peace and happiness with Him. And therefore the first requirement on our part is to acknowledge eternal life as a free gift from the hand of the merciful God.

Notwithstanding the fact that the crown of eternal life is a gift from the hand of God, there are certain conditions that the receiver must meet. Our text says, "Every man that striveth for the mastery is temperate in all things." Following that expression are these words "Now they do it to obtain a corruptible crown; but we an incorruptible." If there were no further reference to this matter, we would understand what was in the mind of Paul as he penned these words. If a corruptible crown can be obtained by "Protracted discipline and continuous effort," the incorruptible crown may be obtained not at a smaller cost, but a greater cost. This is not an injunction against drink when it says, "Every man that striveth for the mastery is temperate in all things." That is certainly included, for, unless a man abstains from strong drink he can never be a successful contestant upon the race course, or in the arena, or in any other realm. I heard a man not long ago defending the circus performers from the frequent charge that they are given to strong drink. Having had more than twenty years of experience he pointed out the fact that the most moderate use of strong drink would so affect the nerves and the judgment that a fatal mistake might easily be made. The slightest failure

in judgment would mean death and therefore these performers must be strict abstainers. It is understood therefore that those who contend for a corruptible crown must be temperate so far as the use of intoxicating liquors are concerned.

There are other things in which those who strive for the mastery must be temperate. Our text says they must be temperate in ALL things. The athlete who expects to win in the race must be cautious not only in the amount of food that he eats, but in the kind of food that he eats. The coach must prescribe the diet and insist that the players shall obey his orders. In order to train the muscles and nerves for perfect coordination there must be exercise constant and strenuous. It would be folly for an athlete to expect to win in the race, or to hold his place in the team, unless he kept himself under strict surveillance and gave way to no indulgences in that which would weaken him in any way. All this is hinted in the expression of our text that he must be temperate in all things.

Not only here but frequently in Paul's writings, he refers to the absolute necessity of self-discipline, self-denial, and persistent effort. In his last utterance to his friend he said, "I have fought a good fight . . . henceforth there is laid up for me the crown of righteousness." James said, "Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life." That word "Endures," has in it the same thought that was expressed so often by Paul. In meeting temptation the believer must so conduct himself, even under the pressure of temptation as to maintain his close fellowship with his Lord. His life must be an inspiration to others even though they cannot know that temptation has been hounding his footsteps constantly. His Christian character is not stained in any way, and his growth in Christ-likeness is not hindered. He endures in a noble manner. In Peter's reference to the crown of glory he has the thought of self-denial very decidedly. Just as Paul's thought of self-mastery is required for the victor, so Peter emphasizes self-denial as that which is essential. And then, our Lord through the spirit, by the pen of John, said, "Be thou faithful unto death, and I will give thee the crown of life." We remember the interesting parable of Jesus teaching the great lesson of faithfulness. To one man was given five talents, to another two, and to another one. When the man with the five talents reported to his Master that he had gained other five talents, he was rightly commended for his faithfulness. The one who gained two talents reported, and was also commended for his faithfulness. The one who had received the

one talent and had done nothing with it was reproved for his lack of faithfulness. He had not been required to gain five talents, or even two talents, and we might say not even one talent, but he was required to be faithful. The results of his efforts were not so important in what they produced outwardly, but in what they produced inwardly. The greatest benefit would come to the one who had been faithful. These and other references teach us beyond all doubt that the reward of eternal life will not come to the man who is intemperate in any manner whatever, it will not come to the man who lacks in endurance or in self-denial, or in faithfulness. There are definite requirements of those who would receive the crown of life, and of glory, and of righteousness. We therefore see that the one who expects to receive the crown of eternal life must keep himself under absolute control and must live according to the requirements of God's Word.

III. WHAT ARE THE BENEFITS OF THE CROWN?

While it is true that the Christian must be motivated by his love to the Lord Jesus Christ, and must seek above all things to be like Him, it is also true that the thought of being crowned with eternal life becomes a great inspiration in the varied experiences of life. Besides that the one outstanding requirement according to the great Apostle Peter is self-denial. It could scarcely be true that we would be selfish in our self-denial. If we could call striving for the crown a selfish effort it would be well for the whole race, if man everywhere would be selfish.

Sometimes Christian people are accused of being so interested in the heaven that is far away, that they lose sight of their responsibility in every day life. The facts of life are very stern and demanding. We must take account of the conditions under which we live. We cannot live in an imaginary world while we serve in the one in which we find ourselves. It is however true that men and women who have fixed their eyes on eternal life, and have set their hearts to obtain that crown, are as a rule most conscious of the things worthwhile in this life. I read of a woman who had experienced serious difficulties with her eyes. She thought she was going blind. When she consulted a physician he discovered that her eyes had been failing because she was using them too much in close work. The fine stitching she was doing was gradually claiming her eyesight. Learning that she lived in the country, and her home was located in the highlands, over-looking a valley, with the mountains beyond, he told her to

take her place on her porch, or at her window, and for one hour each morning she must look to the mountain beyond the valley, not trying to make discoveries there, but simply to enjoy the scenery. After practicing this far away look for a few weeks he found her eyes improved. He continued his prescription, and within a few months her difficulty had disappeared.

The Psalmist said, "I will lift up mine eyes unto the hills, from whence cometh my help." A clearer vision of God and of eternity made plain the duties and privileges of the ordinary day. The most noble characters we have ever known are those who look away to Jesus, the author and perfecter of their faith. The one who has the firmest hold upon heaven is the one who is the greatest uplift to the world.

An aged minister had preached the gospel faithfully for nearly a half century. A little granddaughter and he were the closest of friends. When he returned from the service weary but happy that he had testified again for his Lord, little Mary climbed upon his knee, as was her custom, that she might express her love, which was more than pleasing to the grandfather. On this occasion she told him that she had been reading a passage of Scripture which she did not understand. It was this, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." She said, "Grandfather, I do not understand how God crowns people with glory and honor." In a quiet simple manner he told her how evil deeds and evil thoughts made their marks upon the very countenance of men and women who are wicked. The face becomes hard and cruel and ugly. Then in a simple manner he told how beautiful thoughts, and kind deeds and loving services make their mark also upon the countenance. The face becomes kind in its expression, the eyes are gentle, and they look out with a tenderness that speaks of the tenderness of Christ himself. As he explained in this manner the crown of glory, little Mary looked at her grandfather whose face was still aglow with the inspiration of the message he had just given his beloved people, and pushing back the silver locks from his forehead, and looking thoughtfully into those calm, gentle eyes, she read the expression of a great love upon that which was to her a beautiful face, and with measured words she said, "Grandfather, I understand it, now, for I see on your brow the crown of glory."

Three Requisites to America's Salvation

By REV. MARK A. MATTHEWS, D.D.
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Blessed is the nation whose God is the Lord. Psalm 33:12.

Righteousness exaltheth a nation but sin is a reproach to any people. Prov. 14:34.

Remove not the ancient landmark which thy fathers have set. Prov. 22:28.

CONDITION:

We stand in the midst of confusion, perplexity and uncertainty. We are cursed with blindness and deafness. We have eyes and see not; we have ears and hear not. The conditions imperiling us are superficially admitted, but there is no mental or heart consciousness of the inevitable consequences.

The three texts quoted reveal the essential requisites which, if recognized, would insure our salvation, but, if unheeded, make our damnation certain. Let us for a short time fix your attention upon these requisites to America's salvation. Remember we are dealing with your peril, your confusion, your certain disaster if these requisities are not met.

1. OUR ONLY HOPE IS IN THE RECOGNITION OF JESUS CHRIST AS LORD AND MASTER. "Blessed is the nation whose God is the Lord."

It is impossible to save a nation that denies the sovereignty of God, rejects the Lordship and Mastership of Christ, and repudiates the executive position of the Holy Ghost and His leadership. Our nation has tolerated the anti-God program until it has reached the place where the nation's soul is in danger. We are not discussing your differences nor your beliefs as different religious denominations. That is not the question.

It is your recognition of the sovereignty of God that is essential to the nation's perpetuity. The greatest thought that ever engaged the human mind is the thought of the sovereignty of God, the Lordship and Mastership of Jesus Christ and the executive leadership of the Holy Ghost.

God is supreme, the absolute sovereign. Jesus Christ was God manifest in the flesh and to Him the power of the Godhead has been committed. He is Lord and Master. When you repudiate the sovereignty of God and reject the Lordship and Mastership of Christ—what is left? At this point the blindness and deafness of the people are apparent. They have gone heedlessly along and in their self-complacency have said—"America is safe." While they were saying those words, there was being injected into the life of America the anti-God forces of the world and of the foreign world and of the hellish world. These forces are attacking your God.

Their program was to capture your schools, destroy your morale, invade your pulpits and wreck the religious life of your domestic circle. What has occurred? They have gone far in accomplishing their purposes. Men have forgotten God, and the neglect of God and the forgetting of God insures the destruction and damnation of the nation. This nation began in prayer on bended knees before the open Bible. Its future was dedicated to the recognition of the Mastership of Christ and the sovereignty of God.

The anti-God program made its first attack on the Bible, drove it from your public schools, drove it from your family altars, drove it from the seat of power. The Bible is the only seat of authority. It is the last word—it is final. But their program was to take it out of business as a foundation, to eliminate the Ten Commandments as a rule of action, to ignore its prophecies and reject it as a source of light and comfort.

What has been the result? The morale has steadily declined and the spiritual life of the people has become static. The first and essential requisite for the salvation of this nation is the return to God, the recognition of His sovereignty and the acceptance of the Lordship and Mastership of Jesus Christ. You cannot build a home without a family altar, neither can you build the nation without Christian homes. You cannot have a Christian home unless the federal head of that home worships God absolutely and accepts Christ as Lord and Master. The family life of this nation has been seriously shattered.

There are twenty-four million homes in America, twelve million of them Godless. Those twelve million homes are Godless because of the anti-God program of America's enemies. Ninety percent of the broken homes of this country come out of that twelve million Godless homes. Ninety-five percent of all the juvenile criminals come out of the broken homes. Eighty-five

percent of the crimes are committed by what might be classified as the youth of today. This is a result of the Godlessness of their homes, the lack of religious training, the rejection of the Bible, and the repudiation of the sovereignty of God and the Lordship and Mastership of Christ. Last year we killed 36,400 with the automobile. Ninety percent of those deaths could have been avoided. The man who drinks cannot drive, and the driver should never drink. Twenty-five thousand people committed suicide last year. Without God and without hope they plunged into the eternal abyss by their own acts. Twelve or thirteen thousand murders were committed last year. Certainly this nation needs the exalting power of righteousness.

2. THE SECOND REQUISITE TO THE SALVATION OF AMERICA IS PERSONAL AND NATIONAL GODLINESS. "Righteousness exalteth a nation."

Reputation is what people think about you but character is what you are. Character is generated. You cannot put it on as you would throw a cloak over your shoulders. Righteousness is divine and it comes alone through regeneration. You cannot be regenerated if you reject Jesus Christ as Lord, Master, and Savior.

How can we claim the benefits of this text if we ignore the essential by which we can become righteous? What is righteousness? It is right acting, right thinking, right living. Could we claim anyone of the three? We are today recognized as the most lawless nation on earth. Why is that true? There are at liberty today in this country—if any are not dead—one hundred and fifty thousand murderers who have not been apprehended. Those are the tabulated figures, but how many murderers walk the streets who have not yet been designated as such?

In the year 1933 there were more than One Million Three Hundred Thousand serious crimes committed in the United States and only 25% were apprehended and prosecuted. In the year 1933 more than Fifteen Million minor offences were reported to the law enforcing agencies, and these reports did not include automobile thieves or prohibition felons. Crime increases your tax burden by Thirteen Billion Dollars per year. As one has beautifully said, "If we were righteous and were paying more attention to the high-chair we would not have to use the electric chair." "Righteousness exalteth a nation."

How can the nation be lifted? How can the nation shine? How can the nation be a blessing to the world when it has admitted crime into the realm of business, with murder as one

of the elements of that business and fraud and deception as one of the common practices? What caused this condition? It is because you have neglected God, repudiated Christ, and rejected the Bible as the only rule of faith and practice. As a result we are the most lawless nation on earth. What are we going to do—listen to such statements, laugh at such reports, criticize the man who makes them, and go on about our affairs as if nothing had occurred? Personal righteousness and national righteousness are essential to this nation's perpetuity.

We need to recognize that there is no liberty except liberty under law. We do not need leniency, we need justice; we do not need license, we need obedience. We need the restoration of personal honesty, personal righteousness, national Godliness and the recognition of the supremacy of the church and the essential position of Christ in the life of the nation. The nation cannot be exalted without Christ, neither can the nation express righteousness or act righteously if it ignores Christ. God will not tolerate unrighteousness or a repudiation of His sovereignty.

God has rights. His rights, His laws, are eternal and everlasting. They must be obeyed or the consequences must be suffered by the disobedient. There is no power that can save a nation except the power of the Blood of the Son of God, The redemptive word of Christ is the only hope of this nation. It is regeneration, not reformation that is needed. You cannot restore law and order to this country if you are going to leave the administration of the law in the hands of the lawless. Neither can this nation be exalted if it ignores the fundamental principles of righteousness and undertakes to build a nation on the foundations of crime, immorality and dishonesty. Immorality, dishonesty, and licentiousness never builded a nation nor exalted a people.

3. THE ESSENTIAL LANDMARKS FOR THE STABILITY AND PERPETUITY OF THE NATION CANNOT BE REMOVED.

There are boundary lines of equity. There are fixed metes and bounds within which individuals and nations must live, walk, and work. There are certain fixed eternal principles and when we undertake to remove them, destroy them, defy them, or disobey them, we must suffer disaster. The law of gravity cannot be violated without suffering disastrous results. The Ten Commandments cannot be violated without wrecking the foundations of government, without destroying the peace and prosperity of the people.

Let us mention some things that are essential landmarks and necessary to the perpetuity of our nation.

(a) THE HOME.

The home was the first institution God created. Are you going to substitute the state for the home? Are you going to substitute free love for domestic purity? Are you going to substitute licentiousness for chastity? The fundamental domestic principles cannot be violated nor the boundaries of the home changed without destroying the nation.

Where is the home today? Is it still the man's castle? Is he safe behind its doors? Are those doors forever protected by the government? How can you safeguard the cradle if you unlock the front door? Where are the landmarks of domestic security? What disposition have you made of them?

(b) THE CHURCH.

What have you done with the only organization of divine origin; namely, the church? The church is not optional in your consciousness. It is there by the fixed decree of God. What are you going to do with it? Destroy it, and you destroy the value of your property, the purity of society, and the sacredness of the marriage vow. What are you doing with the church? What are you doing for it? There is no way for America to come back except through the pews of the church. She will never return to the peace of sobriety, sanity, and righteousness until she comes to the altar in holy repentance. National repentance is essential. What are you doing with the church?

A very devout priest said to me he saw his people on Easter and at the Christmas festival. Where were they in the intervening days? The great evangelical churches could say the same thing. You come into the church for baptism, you return to solemnize the marriage vows, and you are brought back by the undertaker. Three visits to the church—two without your consent. The visit for the marriage vow is treated almost as a lark, and yet the church is absolutely essential to the stability of your business, to the valuation of your property, and to the purity of your society.

(c) THE LORD'S HOLY DAY.

Jesus Christ abolished the Sabbath and instituted His day; namely, the first day of the week. He did it when He arose from the dead. That day is fixed. It cannot be moved, nor can it be desecrated without disaster to the nation. A large percentage of

the crimes, the bankruptcies, the sorrows, and the wrecks of society are due to Sabbath desecration.

(d) THE SCHOOLS.

The schools of this nation ought to safeguard the nation's future. That is impossible if you are going to permit the schools to be used by the enemies of America. Through the schools the enemies are attempting to poison the life, mind, and heart of the child. The schools ought to be teaching patriotism and preventing anarchy. They should be teaching fundamental Americanism never permitting communism to creep into the classroom under any circumstances. So long as pacificism, socialism, and communism parade in the livery of Heaven and speak with the fervor of religion, they are going to enter the schools for the purpose of poisoning the minds of the youth and rearing a generation of anarchists. Communism is socialism in a violent form, armed with a club to strike down the temples of justice and tear the flag from the staff of America's security.

This underlying philosophy has already done an alarming piece of work. It is perfectly willing to bring to its aid the syndicate of crime and the great liquor interests of the country, in order that it may capture and subsidize the youth of the land to accomplish its purpose.

The landmark of home, the eternal, fixed boundary of the church, the institution of the Holy Day, and the fixed principles of the school must not be changed. These landmarks should not be moved.

The only salvation for America lies in her return to God, to home, to the family altar and to a purified school system. America faces a revival or a revolution. I prefer the revival. America must come back to God or face the guillotine of national extinction.

What are we going to do to prevent such a consequence? Will we be true to our oaths? Will we demonstrate our Americanism? Will we save our Constitution, preserve our courts, defend our homes and occupy our church pews? That is the only way out. What is your verdict?

Back to the Fundamental Foundations of the Reformation

By REV. MARK A. MATTHEWS, D.D.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works. II Tim. 3:16-17.

For there is one God, and one *mediator* between God and man, *the man Christ Jesus.* I Tim. 2:25.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood. I Peter 2:5.

We are in a state of civil war. The conditions of past ages were no more ominous than the age through which we are passing. Recount the steps since the day of Pentecost. Retrace the nineteen hundred years since the resurrection and you will readily admit that the crisis of the present hour is equal to, if not greater, than the crises of the past centuries. Analyze those centuries.

The first hundred years of the existence of Christianity were years of purity, peace, and spiritual progress, because the church was resting entirely upon the great truths of Scripture. There were no divisions in the church. It was the evangelical, sacrificial church brought into existence on the day of Pentecost.

The second century witnessed the introduction of ambition and human selfishness.

The third century faced the menace of increasing organizations, consequently the decreasing of the spiritual life.

The fourth century was confronted with the great sin of assumption, the amalgamation of the state with the church and the pagan world, the military forces, and the dominance of the pilgrims of the Roman Empire.

In the fifth century piety began to recede, if not to die. Persecution and the dismemberment of the Roman Empire brought turmoil and suffering.

In the sixth century Boniface became pope by the bloody agent, Phocas. The church, of course, suffered because of the pagan

and worldly influences that had been injected into the once spiritual life of the church.

From the seventh to the eleventh century the world witnessed its great struggle. In the eleventh century the churches of Europe were declared to be one. This, however, was done not because those who made the declaration had the right to make such a proclamation, but because they had forced an amalgamation with the world, the military, the political forces, and were determined to dominate the world by such an organization.

In the twelfth century the Waldenses were found nestled in the hills, true to the Word of God, faithful in their devotions, unswerving in their faith in the great fundamental principles on which the church was founded on the day of Pentecost. They refused to accept the edict and refused to bow the knee to any vicegerent, or to any assumptive power that had the audacity to make such a declaration. Their refusal, their steadfastness, their unfaltering devotion, had a tremendous effect on Europe.

In the thirteenth century the pope tried to suppress them, destroy them, or to prevent them from proclaiming their fundamental, evangelical principles.

During the fourteenth and fifteenth centuries the work of these Waldenses was beginning to bear fruit. Their lives and their preaching were having a tremendous effect. That organization was augmented by the influence of Zwingli, Knox, Calvin, Luther and others.

The Reformation in the fifteenth century was the direct result of their work and of the mighty power of the Gospel.

The Reformation did the following things:

FIRST: It liberated the mind. The mind had been dominated, controlled, and was sleeping in its sodden bed.

SECOND: It revealed and liberated the Holy Scriptures, the the Infallible Word of God. The chains were broken and the Word was liberated and became the property of the peoples of the world. Every human being had the inalienable right to have, to read, and to study God's Holy Word.

THIRD: It revealed Christ as King of Kings, Lord of Lords, Very God of Very God, the Lord and Master of the soul, the conscience, and the conduct of men, the only one who had the right to rule and govern, the only one to whom the depressed had a right to go without interference.

FOURTH: It gave power to the evangelical Christian church, born on the day of Pentecost. We speak of it as the Protestant

Church. We should speak of it in the terms in which the Bible sets it, namely—the church of the resurrected and living Christ, the church that He, Himself, builded. No one else had anything to do with it. It is the church the Holy Ghost baptized into the Body of Christ on the day of Pentecost.

When these fundamental principles were understood through the mighty work of the Reformation, the church became obsessed with a new motive, a new principle, a new dynamic. It began its march to eternal victory. This evangelical, so-called Protestant Church, was not born in the fifteenth century by the mighty power of the Reformation, but it existed from the day of Pentecost.

In the days and centuries prior to the fifteenth, the church had gone to the left, had turned away from the great fundamentals and had forgotten Christ as the only Lord and Master. That division of the church had organized another church. But the church that was builded by Christ and brought into existence on the day of Pentecost is the same church that is functioning today. It is the church that was motivated with the new principle and power of the Reformation and began its march in the fifteenth century to the dazzling heights of victory to which it has gone. It is the church of the present hour.

The church of today faces some of the same crises that we have enumerated and through which she has passed in the bygone centuries. In addition, she is today facing new enemies, new conditions, motivated by the same forces that controlled her in the dark ages. She is faced by the demonized, atheistic powers of hell.

We should return to the great fundamental principles of the Reformation, the principles that emancipated Europe, motivated the church, and put the star of hope on the world's horizon. Let us study those principles. There are three great fundamental facts of the Reformation which are essential to the church's progress and to the world's salvation.

FIRST: THE ABSOLUTE SUPREMACY OF THE WORD OF GOD.

In that Infallible Word of God you will find the doctrine of justification by faith, which obliterates the infamous doctrine of justification by baptism, by works or the power of any vicegerent, or any human force. We are saved alone by justification of faith. It was the Reformation that unchained the Bible and gave it back to the people, that enabled Luther to nail his 99 theses to the door of a wondering church.

The Reformation unchained the Bible. It dethroned Councils

and Vaticans. Whatever help or illumination may be in Christian consciousness or cultivated scholasticism or ordained priesthood, the supreme, unquestionable authority should be emphasized. The formula of Chillingworth continues to be the expression of our faith, "The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants." The open Bible is the chart of our American civilization. Its ethics are our efficient protection for public virtue. It has been largely eliminated from our public schools, and our successive generations have lost its training for a citizenship of integrity and patriotism. It should be reinstated in its place in the instruction of the common school. Both Old and New Testaments should be restored to a first and large place in pulpit reading, instruction in family worship and personal study.

SECOND: THE ABSOLUTE SUPREMACY OF THE GRACE OF GOD.

Justification by faith alone is the supreme power in the sufficiency and the supremacy of the grace of Christ.

Justification is by faith alone. The atoning work of Christ can not be added to or taken from. The church must not be put in the place of Christ. There can be no intermediary. The sacrifice of the Mass has no Scriptural recognition. There can be but one sacrifice for sin. The salvation of the soul is not by any sacramental agency or priestly authority, much less by character or any human ability or experience, but by the blood of Christ alone. There is no new gospel. The message of the Reformation is the message of evangelism. The address of the pulpit should be direct and unmistakable. Whenever the church fails, it is when she beclouds or conceals or perverts her mission. The evangelistic note is the note of her salvation, the effective challenge to human sin and need, and the breath of benediction to the homes and liberties of the nation.

THIRD: THE GENERAL PRIESTHOOD OF BELIEVERS.

People talk about democracy, but there is no democracy and there has never been any democracy except the democracy found in the Body of Christ, in the church of the living God. It is contained in the sentence—the general priesthood of believers. We are all equal in Christ. We say men are born equal. That is not true. Men are born equal as far as their relationship to law is concerned, but men are not born equal so far as capacity is concerned. As far as relationship to law is concerned, men are born equal.

We are reborn, new creatures in Christ Jesus and in the

Body of Christ. As new creatures we are equal and the great democracy of the church is the only real democracy, because of the Sovereignty of God, the Lordship and Mastership of Christ, the subjectship of the saint and the executive power of the Holy Ghost that rules, directs, and controls the church.

The Reformation was a protest against despotism. It reaffirmed the liberty of the sons of God. It was a defense of the personal conscience. It was the assertion of personal liberty. It proclaimed the right of private judgment. It denounced coercion, and enthroned in human hearts the profound sense and recognition of individual responsibility. It restored to the soul its privilege of direct approach to God. It established the democracy of the church. It ordained that separation of church and state which has developed in its most evident reality in this republic. That separation must be most valiantly and persistently maintained. We are in the presence of the insidious and determined efforts of a dethroned ecclesiasticism to regain its lost power in civil legislation and government. That way lie danger and dismay. The state must be Christian, but not ecclesiastical. The liberties secured by Reformation principles must by the same principles be preserved. Ecclesiasticism must be rebuked in any attempts for recognition and power through partisan politics. The Christian citizen should guard the money and the offices of the state against any encroachments by sectarian ambition, and our public officers should be compelled to hold churches aloof from the suspicion of such influences. The life of the republic lies in the separation of church and state.

FOURTH: YOU CAN SEE AT ONCE THE NECESSITY OF RETURNING TO THE GREAT FUNDAMENTAL PRINCIPLES OF THE REFORMATION.

From another viewpoint and another angle we are today being asked to surrender the church to the communistic forces and to the atheistic powers that have determined to destroy the church.

We do not have freedom of speech nor freedom of press in the sense in which we boast. America is fast losing these great personal privileges that belong to a Christian in Christ Jesus. Every power imaginable is today denying the sovereign rights of the individual. He is no longer a free man. His liberty has been taken away. The trespasser is confiscating his property and his right to the pursuit of happiness, to undisturbed labor. The enjoyment of the fruits of his own labors is being denied him. He cannot call his soul his own. He cannot eat, work, or transact his

business without the hand of tyranny, the force and power of cruelty, denying him that right.

The only safeguard that the individual has is the uncorrupted, uncorruptible, and undisturbed court, which is today being attacked. Defend the court, take the unholy hands of tyranny and dictatorship off the Supreme Court of the United States.

Back to the fundamental principles of the Reformation! Back to the principles where men are made conscious of the fact that God is sovereign. Men are subject alone to Jesus Christ, who is Lord of the conscience and of the conduct! Back to the fundamental principles that guarantee the inalienable rights, the personal rights of the individual! Nail again to the doors of the cathedrals of the enemies of liberty, justice, freedom, fairness, and brotherhood, the thesis of the fundamental principles of the Reformation! If it costs us blood, let us spill it with joy, but restore to the consciousness of the people the thought of God's Sovereignty and men's Christian liberty.

Restore to men freedom from prejudice, hatred, class hatred, class legislation, and class restrictions and persecutions. There is being built in this country at the present minute the most infamous condition of class prejudice and hatred the world has ever witnessed. The poor Jew is being persecuted and driven from nation to nation. The persecution of the Jews must stop and it must stop immediately. It is our duty as Christians to see that that persecution ends and ends now. Class prejudice and class hatred built up through economic, communistic philosophy and political tyranny is fastening upon America a condition from which it will take a thousand years to emancipate her.

FIFTH: THERE IS A MIGHTY RESPONSIBILITY UPON US, WHO HAVE TAKEN OATHS THAT REST UPON THE GREAT FUNDAMENTAL PRINCIPLES OF THE REFORMATION.

If there is any organization on earth that should be called to attention and made to right-about-face and march back to the ground of the sacred, indestructible Reformation principles, that organization is the Church of Jesus Christ.

The Jew in History and Destiny

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I trust that as you note my topic, you will not expect me to say everything that could be, nor even everything that ought to be said on it: I confess that the subject assigned to me is altogether too comprehensive for the time at our disposal. However, we will do well to take a bird's eye view thereof and I do wish to call your attention to certain principles in connection with it.

Even though what I say may be more in the nature of a reminder of these truths than that of presenting new ones, it is of great importance that we consider them for we have a responsibility with reference to them and there is in the world today an appalling amount of ignorance as to the Jew and God's eternal purposes as related to him. Many are almost as ignorant of these things as the little boy who came home from Sunday School much excited because his teacher had said that Christ was a Jew. "I didn't know that!", he exclaimed, "but I did know that God was a Presbyterian."

Now let me say this first, that the eternal purpose of God with reference to Israel is all of grace.

One of the most fascinating stories of all ages is that of Israel, and the record of it—past, present and future—is found in detail in the Word of God. Biblical prophecy is history pre-written. As soon as we realize that this is true, it will make plain and clear to us many things which otherwise would remain obscure or entirely hidden. It is true that the history and destiny of Israel is a mystery—it cannot be understood unless and until we recognize that God had a purpose in calling out this people for His Name, in preserving them and in assuring for them a glorious future. In her wonderful past, her strange present, her prophesied future, Israel is unique among all the nations of the earth.

God had a three-fold purpose in calling Abraham and in establishing the nation of Israel. Many of you will recognize the three-fold outline I now give you. It is part of the heritage that is mine because I sat at the feet of dear old Dr. Gray at the Moody Bible Institute. How he used to iterate and reiterate this three-fold purpose until it was so impressed on our hearts and minds

that it became a guiding star in our later studies in college and seminary! God designed that Israel should be, first, a repository for His truth in the earth; second, a channel for the incoming of a personal Redeemer to the earth; and third, a national witness to Himself before the other nations of the earth. The history of Israel reveals that the first and second of these were accomplished, but the third, only partly. The destiny of Israel is that His purpose shall be entirely fulfilled.

So the Lord said to Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" and "unto thy seed will I give this land." (Gen. 12:2, 3, 7) How did this covenant come to Abraham? It was by God's free, unmerited grace, and on this eternal covenant of grace rests not only the redemption of Israel, but your redemption and mine! And God is not going to rest until in the seed of Abraham, that is, the Messiah, all families of the earth shall be blessed, according to His sure promise. Nor has He ever forgotten His promise to give them the land.

But they have forgotten him—often. You will recall that when they were slaves in old Egypt, there is not a single word recorded to indicate that this people, persecuted and wretched though they were, cried out to God. So far as one can see, they didn't know they had a God. It was Moses who had to bring to them remembrance of Him and declare "The Lord God of your fathers hath sent me to you." The Word does tell us that they cried, but only "by reason of their taskmasters." They knew nothing higher

So here the extremity of God's people became His opportunity. When Moses was in the desert, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." Tell me now, why didn't God choose to make blaze with His flame a beautiful, stately palm lifting its fronds heavenward? Why a lowly, fruitless, thorny bush? Yes, and tell me why God has chosen as His own peculiar people the smallest, most despised and down-trodden people on earth that He might in and on and through them show forth His glory? Why! Just because His thoughts are higher than our thoughts, His ways than our ways; because the "base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." (I Cor. 1:28, 29)

What then was His word to Moses? "I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm . . . and I will bring you in unto the land which I did sware to give to Abraham, to Isaac, and to Jacob." Note then, that not because the people, nor even yet because Moses besought the Lord for emanicipation, but because He who was the God of Abraham, of Isaac and of Jacob remembered His covenant, saw their affliction and came down to deliver them. Israel then, was to be redeemed of the Lord.

Well, what about Moses? What was he supposed to do? Why, what would you expect him to do? Of course Moses was to go back to Egypt, gather about him the disgruntled and dissatisfied of the court habituates, search out the malcontents and radicals among the people of the land and stir them to sedition and rebellion. He was to enlist an army of the ablest men in Israel and train them in warlike maneuvers and in the art of using sword and spear and shield in order that they might be prepared for the time of battle. He was to secure the co-operation of the mighty enemies of Egypt so that the menace of hosts without as well as within might force Pharaoh to capitulate. But—was he? Nothing of the sort! "I am come down to deliver them," saith the Lord, and He will not give His glory to another. Jehovah needs no revolutionary party, no supporting army, no alliance of world powers! His redemption is all of grace.

So out of the burning bush, there came the Word of the Lord reaffirming His covenant with the Hebrew people and commissioning Moses to go down into Egypt, announce the coming deliverance and say to Pharaoh, "Let my people go!" Moses went; he delivered the message. With what result? Though the people were glad, Pharaoh was mad and made their bondage more oppressive than ever before.

But in order for the fullness of deliverance to be understood by the people, it had to come to this—and it must be so again. The days of Israel's greatest persecution are yet ahead. The most terrible Antisemite, the bitterest enemy of God's chosen people is yet to come and him "the Lord shall destroy with the brightness of His coming." (II Thess. 2:8) Israel's deepest sorrow will be experienced just before her most remarkable deliver-

ance. As Dr. Cohn so fittingly expressed it in his subject Monday, "The darkest hour before the dawn."

Plague after plague fell on the land of Egypt until after the ninth, when Moses appeared before him, Pharaoh in anger said, "Get thee from me and see my face no more." Then Moses uttered words that still sound, though nearly thirty-five centuries have gone by, ominous as the mutter of rolling thunder, "Thou hast spoken well, I will see thy face no more!" That night there went up a wail of woe from every Egyptian home, for the destroying angel swept over the land and every first-born lay dead.

Not however in the Hebrew homes was there sorrow, for Moses had revealed the way of shelter from death through the blood of atonement of the Passover lamb, and for the safety and assurance of all God's people, for all time, it was written, "When I see the blood, I will pass over you." When I see the blood: not when I see your good intentions, your feelings, your works, your prayers, for

> "It is not thy tears of repentance nor prayers,
> But the blood that atones for the soul."

This is deliverance by blood.

But there is also deliverance by power. When the Red Sea was before them, the mountains on either side, Pharaoh who had repented of his action closing in upon them with his chariots of war in the rear and all hope of escape was cut off, God divided the waters. He couldn't do it, the wise men of our day tell us. But He did it! Between the great walls of water, then, Israel went through on dry ground and when the Egyptians ventured to do likewise, the Lord overthrew them in the midst of the sea and they were all drowned in the down-falling, thunderous waters.

What I want you particularly to note is that Israel's redemption is of God's grace alone, without any supplement whatever of law, and for the next two months until they reached Sinai, to use the Lord's own words, He bore them "on eagle's wings." Abundant evidences and varied experiences of grace were theirs. The bitter waters of Marah were sweetened. Quails and manna were miraculously provided to satisfy their hunger. Water was made to flow from the rock to quench their thirst. Victory was given them over Amalek. But though in this short time, Israel murmured and doubted again and again, there is not a hint of any outbreak of divine wrath nor of any judgment visited upon them. They were certainly living under grace, and not law. It is indubitably clear that they were a divinely redeemed, won-

derfully blessed, victorious people of God before ever they came under the Law. In other words, the law has nothing to do with the validity and reality of God's redemption.

When they came to Sinai, the mount quaked, the thunder pealed, the live lightnings tore the dun clouds to ribbons, the people trembled and the Lord came down on the top of the mount and called Moses up to receive from Him the law, the ten commandments, and instruction as to how Israel's host should be united and made by their faith a testimony to the whole world. The Almighty offered Himself to them as their King and Lord and promised that they would be His people above all others.

Nevertheless Israel forgot that all their way had been by grace and their redemption by blood and power; that they had done nothing at all for their deliverance but murmur and complain. Instead of continuing in His grace, they arrogantly placed themselves under the law, saying, "All the words which the Lord hath said, we will do," making their justification thenceforth to be by their works rather than by the grace and power of their God.

Did they then live up to the obligations they so glibly assumed? Nay, for before Moses could come down from the mount with the tables of the law, they had made themselves an idol of gold and worshipped it, saying, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt," so that he had to intercede and plead for their forgiveness, even to offering himself as a sacrifice for them. As the people continued on their journey, he had to contend with the most outrageous obstinacy and opposition; they wanted the leeks and onions of Egypt; threatened to return; accused him of bringing them into the wilderness but to perish; Aaron and Miriam themselves endeavored to abrogate his authority and leadership—and all this while God was working miracle after miracle on their behalf. This wicked and rebellious course continued until God swore in His wrath that they should not enter into His rest and Moses had to fit the rising generation for the settlement of Canaan.

Of all who left Egypt, only Caleb and Joshua were destined to enter the promised land for the aspersions which the people cast upon Moses were the indirect cause of his having to stay out. At Meribah the Lord told him to speak to the rock, but Moses, in anger with them, smote the rock with his rod, wherefore the Lord said to him, "Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

Very possibly we do not find it in our hearts to blame Moses overmuch, knowing he had been provoked almost beyond measure, but I do believe that God would teach us from this a lesson for our own day, that He would have us to be patient with His own people which are just as stiffnecked as in olden time, and in kindness and Christlike love seek to lead them to His way.

When after forty years of wandering, they came to the border, the Lord spake unto Moses, saying, "Get thee up into mount Nebo and thou shalt see the land." I have dared sometimes to dream of what Moses saw! The imagination cannot picture a scene more graphic and more thrilling than that of the aged leader, lawgiver and prophet, seated upon a projecting boulder on Pisgah's lofty summit and surveying with supernatural vision all the glorious region which was to be the dwelling place of his people for so many centuries, and from which were to spring the greatest names that adorn human history. He saw its hills, dales, rivers and mountains; its palm trees and cedars, its vineyards and flowers. And the Lord said unto him, "This is the land which I give unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." God had something better in store for Moses.

But I tell you, in that far-flung vision before his death, Moses saw far more than Canaan. He looked with a prophet's eye. He saw the battlegrounds to be memorable in Jewish warfare—Jericho, Tabor, Esdraelon, Gilboa. He viewed a holy city "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel" and the gorgeous temple, filled with the glory of the Lord. He saw the fulfillment of the prophecy which he himself had voiced, recorded in the eighteenth chapter of Deuteronomy, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." He saw the time of Jacob's trouble, that lies in the future even today, and the Messiah, the true emancipator, of whom he was but a type, and to whom "he was but as a candle to the great sun, as a molehill to a mighty mountain." This coming future of Jacob's descendants will mark the superlative climax of intensest suffering—physical, mental and spiritual. The testimony of the prophets to this is unanimous. With indescribable heart-pang, they portray that specified time. I believe that Moses saw this, but also the day when the Jew shall come into his own again; shall accept the Messiah, and a Jew shall be crowned King in Jerusalem and be the promised blessing to the whole earth. Think you that I see too much through his eyes? Nay, for if the devil could show the human Christ

the kingdoms of the world and the glory of them, what could not the great God show to His servant Moses?

So then, at the age of one hundred and twenty years, though "his eye was not dim, nor his natural force abated", this glorious man, called by way of eminence "the servant of the Lord" as Abraham was called "the friend of God", passed away. His dying was like the setting of the sun at the close of a long, bright day. And God buried him, and the place of his sepulchre was never known.

"By Nebo's lonely mountain,
  On this side Jordan's wave,
In a vale in the land of Moab
  There lies a lonely grave.
But no man built that sepulchre
  And no man saw it e'er,
For the angels of God upturned the sod
  And laid the dead man there.

"This was the bravest warrior
  That ever breathed a word;
This the most gifted poet
  That ever breathed a word;
And never earth's philosopher
  Traced with his golden pen
On the deathless page, truths half so sage
  As he wrote down for men.

"And had he not high honor?
  The hillside for a pall!
To lie in state, while angels wait,
  With stars for tapers tall!
And the dark rock-pines, like tossing plumes
  Over his bier to wave,
And God's own hand in that lonely land
  To lay him in his grave!"

Joshua was commissioned by the Lord to take the place of Moses as leader and bring the people into the land. There Israel occupied a strategic position for Palestine is not only literally the gateways to three continents, but the geographic center of the inhabited earth and the very center of God's dealings with every nation. Settled there, Israel became to a degree a national wit-

ness to Him. In this connection, it is interesting for us to remember that at the time of their entering the land, many of those that we now speak of as the nations of antiquity were not as yet in existence. It has been well said that long before Socrates taught philosophy or Herodotus wrote history, the Jews were living a sublime philosophy and making immortal history. Long before the Greeks captured Troy, Joshua led his host to the conquest of Canaan. Long before Greek and Roman literature, the Jews had a splendid civilization. When Homer wrote the Iliad, David had already written his Psalms. Long before Nebuchadnezzar, Cyrus or Alexander conquered the world, Solomon sat on an ivory throne and swayed a sceptre of world dominion. Long before the Parthenon rose at Athens, or the Pantheon at Rome, there rose on Mount Moriah the most magnificent edifice the world ever saw, built at a greater cost than all the churches in the world combined. Compared with the hoary past of Israel, Marathon, Salamis, Thermopylae are modern names and memories. Israel has seen Egypt, Nineveh, Babylon, Persia, Greece and Rome rise and fall; and when Macaulay's inquiring stranger shall stand on London Bridge searching for the ruins of London, Jerusalem will still be the center of the world's dominion, and Israel the queen of the nations.

The Jew is the most ancient of peoples, so ancient that Benjamin Disraeli, a great Jewish statesman, given by God to the British Empire at a most critical time in the nation's history, could reply to the lord who taunted him with his Jewish birth: "Sir, you are proud of your ancient descent, but in the veins of the meanest Jew there flows blood compared to which the blood of the proudest noble is but ditch water." And he was right! The Romans sought to trace their ancestry back to Romulus and Remus suckled by a she-wolf, but the Jew stands and says, "We be of Abraham's seed", and the affirmation is true.

"Who's who? Who's earth's aristocrat
With bluest blood, and all that?
Who to the fountain of his race
Can hundred generations trace?
Who's who?
The Jew!

"Who's who? Who's earth's aristocrat
With rights divine, and all that?
The Lord's anointed; who is he,

The favored child of destiny?
Who's who?
The Jew!

"Who's who? Who's earth's aristocrat?
Who has the brains, and all that?
The sage, the poet, the tale, the law,
The wells from whence the wise men draw?
Who's who?
The Jew!"

What a heritage, what a privilege, what an opportunity did the Jews have—and how miserably they failed! So long as Israel was a true light of righteousness, God kept her upon her candlestick of national importance. But when she failed, when she no longer kept her testimony, no longer followed righteousness, no longer avowed her fidelity to God by the keeping of His sabbaths, He removed her candlestick from its place and gave her over to the dominion of the Gentiles.

A little girl came home from Sunday School one day and exclaimed, "Oh, I wish we'd get out of the Old Testament!" Her mother said, "But, why?" and she answered, "Oh, I'm sick of it, it's the same thing over and over again. They sin and God punishes them. They sin and He punishes them. They sin again and He has to punish them. I'm sick of it!"

Do we wonder if God got sick of it? He gave them one more opportunity—their greatest and last. They had rejected His other messengers: "They will reverence my Son", He said. But they caught Him, and killed Him and threw Him out of the vineyard. They rejected the Son of God and murdered their own Messiah.

Then came the Roman avenger and the fulfillment of that bitter wail which the Lord Himself had uttered as He wept over Jerusalem, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Amid harbingers of awful portent and scenes of unparalleled horror, Jerusalem fell, and more than a million people perished by famine, sword or shameful bondage and the rest were led forth into all nations.

This dispersion of Israel among the nations is one of the tragedies of history. Time will not permit even the briefest recital of this awful, age-long story. Suffice it to say that again and again, and never more truly than today, the words of Moses have been fulfilled, "The Lord shall scatter you among all people from the one end of the earth to the other, and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of the eyes, and sorrow of mind, and thy life shall hang in doubt before thee and thou shalt fear day and night, and shalt have no assurance of thy life. In the morning, thou shalt say, Would God it were evening, and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear and for the sight of thine eyes which thou shalt see."

How bitterly the Jews have been persecuted. They have been banned and banished from almost every nation. They have been brutally tortured, abominably plundered, unspeakably abused, cruelly martyred, shamefully treated and downtrodden. Well does Edmund Fleg cry in "The Vision of Isaac"

"On the long road of exile and pain
We sought a hand of brotherhood in vain.
The light which came in flashes to reveal
A pathway was the light of fire and steel.

"The passion of our supplication rends
The sky, but no deliverer descends.
Others that live can sing! We only try
The horrors of the grave before we die."

I don't need to remind you that these things are still going on today; that you can hardly pick up a daily paper without seeing report of fresh anti-semitic outbreaks. That any people should have survived under such a torrent of abuse, persecution and hatred and survived it without utter degradation is indeed a miracle.

Today the Jew is unique and distinct from all peoples of the earth. He has always remained separate. He has never been effaced.

I understand that recently in New York City, an examination was held for admittance to the police force and an Irishman was one of the candidates. One of the questions put to him was "What is rabies and what do you do about?" and he replied, "Rabies is Jewish priests and you can't do anything about it!"

I am reminding you today that the world can't do anything about the Jew. Every effort to get rid of him has failed. They have tried to drown him beneath the flood of Gentile waters, only to find that he sails on the surface of the flood like Noah's ark.

He has refused to be absorbed into the life of the land where he lives. Do you know why the whale couldn't keep Jonah down? No? Well, he wasn't ready to digest yet. I read just a few days ago in the 1918 edition of WINONA ECHOES an address by Dr. Cohn entitled, "The Jew—the World's Undigested Jonah!" If you haven't them, you ought to get a set of WINONA ECHOES of past years. They will be a great blessing to you.

But why has the Jew not been absorbed? Why has not persecution destroyed him? Simply because God has promised to keep the Jew and He is going to fulfill His promise. True, Israel has not deserved to be kept. Israel has not been faithful to God. But unfaithfulness in Israel would not justify unfaithfulness on the part of God. God isn't through with the Jew yet—nor with the Gentile!

In accordance with the word of prophecy, the Jew is going back to Palestine. God has never changed His purpose regarding the Jew. "He that scattereth Israel will gather him and keep him, as a shepherd doth his flock" (Jer. 31:10). "I will whistle for you." So says God in Isa. 5:26 (literal Hebrew) and the whistling has begun. The number of Jews in Palestine has increased from 55,000 to 400,000 since the World War.

He is going back in unbelief of course, but he is also going back with money in his pockets. As a matter of fact unless he has at least $1500 in his pockets he can't get in. In recent years, millions have been invested in Palestine. The most recent reports indicate that $95,000,000 is in the banks of Jerusalem awaiting investment.

The Jew has unquestionably been successful in his foster lands. I heard of a store-keeper who was voicing his praise of the sales ability of his clerk, Abie. "Yesterday", he said, "Mr. Smith died, and today Mrs. Smith comes in to buy a suit of clothes to bury her husband in, and Abie, what do you think Abie did! He not only sold her the best suit of clothes in the store, but an extra pair of pants!"

God has given him the power to acquire wealth. He has used much of it to buy the land back from the Arabs—and now there is trouble.

It reminds one of the story told by Robert Quillen, of a little girl in a drug store making her first purchase. She had ordered

a chocolate ice cream cone and extended her dimpled little hand to receive it. In the other hand she clutched a nickel. So far she had done well, but the next step in the transaction proved too complicated for her limited training. She refused to give up her money. It was clear that she considered herself a wronged woman. That the nice man should give her a cone seemed reasonable enough, but why in the name of common sense should she give her shiny nickel to a stranger. It was an outrage! Soon the cone would be gone, but the memory of the man's perfidy would linger long.

We expect that sort of thing from a little child; but when adults use the same mental process to define justice in business transactions, the situation is alarming. When the Zionists invaded Palestine with money in their hands instead of a sword and offered the money for farm lands, the Arab owners could not resist. Thousands of them sold out, laughing in their sleeves at such easy victims, and for a little while felt rich. But soon the money was gone and the Zionists had the farms, and there was such a protest as had never before been heard. "These aliens," the Arabs now wail, "have taken our farms from us. They are stealing our land."

That the cone is gone and that they want their nickel back is one of the things back of the disturbances which brought about the presentation of the partition plan for Palestine a few weeks ago, whereby it is suggested that the land be divided into three parts, one for the Arabs, one for the Jews and one to remain under the control of Britain. This last part is to contain the city of Jerusalem and an outlet to the sea. Though we are sure it will not be adopted as it is for a Jewish state without Jerusalem is unthinkable, there is this much to the good. It evidences to the world in general and the Arabs in particular that the Jews have a right to a national home in Palestine.

When will the Jew come into the national being? God is now gathering out a people for His Name. The next thing in the order of events is the rapture of the church and then the Anti-Christ will be revealed, the old Roman empire reestablished, a treaty made with the Jews and the temple worship restored. But at the end of three and a half years, the treaty will be nullified, Palestine will again become the battleground of the world and every foot of it drenched in blood. After the Jews call upon Jehovah for deliverance, Jesus Christ will be revealed as their Messiah, coming in power and great glory; they shall see Him

whom they had pierced and the nation shall experience a new birth.

Do we criticize the Jew because He has failed to learn the purpose of his being scattered among the nations? Possibly the Gentile has failed to learn why God has put the Jew in his midst. The Gentile now, rather than the Jew, has become the custodian of gospel truth. We can read large the record of the unwillingness of the Jew to bow under the rod of divine punishment, but we must also recognize the failure of the Gentile to mediate the grace that has come to him. These two things have made for a long and sad history.

Notwithstanding the fact that there is a veil over the eyes of Jews today, their rejection of Christ at Calvary is one thing and their continual rejection of Him today is another. Are we not, in the measure that we have not presented the gospel to him, to blame for his present rejection? God purposes that the Jew hear and know the truth.

Remember what a great heritage is yours—from the Jew. He has the greatest claim on you. He prepared the world for your Saviour. He has preserved the Scriptures for you.

"Who taught you tender Bible tales
  Of honey lands, of milk and wine
Of happy, peaceful Palestine
  Of Jordan's holy harvest vales?

"Who gave the patient Christ, I say,
  Who gave your Christian creed? Yea, Yea,
Who gave your very God to you?
  Your Jew! Your Jew! Your hated Jew!"

It behooves us as Christians to give to the Jew the message of Him whom they know not, and apart from whom the Jews of this present generation will be eternally lost. There is no other way of salvation. "There is none other name under heaven given among men whereby we must be saved." The terms are the same for the Jew as well as the Gentile.

The Jew is to have a great future, a wonderful deliverance, a glorious redemption. But will these who are alive today have any share in it? Will Christ return during their lifetime? And if He does, will they survive the time of Jacob's trouble to see Him coming in the clouds of heaven?

Let us pay our debt to that nation now. Remember Christ's command and "let all the house of Israel know assuredly, that God hath made that same Jesus whom they crucified, both Lord and Christ. Those who believe the Bible best love the Jew most. If you want to keep close to Jesus, keep close to the Jew. If you want to walk and talk with Jesus, you will be wise to walk and talk with the Jew. God still honors the man who remembers the Jew.

"Go, then, and bend your knee to pray
  For Israel's ancient race;
Ask the dear Saviour every day
  To call them by His grace;
Go for a debt of love is due
  From Christian Gentiles to the Jew."

Why Drink Dulls the Driver

By BERTHA RACHEL PALMER
Director Scientific Temperance Instruction;
National W. C. T. U.

Posters warn: *"If you drive, don't drink."*

But *why?* Because shortly after taking a drink or two the alcohol in the drink reaches the brain; the drinker's "thinking" is affected and his behavior is changed.

A youth asks, "How does an alcoholic drink taken into the stomach affect the thinking?"

Alcohol in a drink is not acted upon by the gastric juices in the stomach but is quickly absorbed into the blood stream, where it is carried with each heart-beat into the cells of every tissue and fiber of the body and so to the nervous system.

The nervous system is that part of the body by means of which we learn through seeing, hearing, etc., what is happening around us, and by which we manage our behaviour. Without a nervous system we could neither feel, think, nor move.

The system is made up of millions of tiny gray threads which run throughout every part of the body.

Some threads carry messages of anything happening at their ends to the spinal cord or directly to the brain. They are called *sensory nerves.* We *feel* the things we touch because the nerve-endings in our finger tips send messages, called sensations, along these sensory nerves to the brain. We see things because the nerves in the eye send messages to the brain whenever light strikes them.

Other threads are called *motor nerves;* they carry messages from the brain and spinal cord to the different muscles, causing them to move.

In the brain and spinal cord are still other nerves which carry messages to the different parts of the nervous system, so that various parts of the body can act together; these are the nerves sometimes called association fibers or central nerves. Alcohol in the blood bathes all these nerves.

The covering of these nerve threads, especially in the brain, contains a white, fatty, protecting substance which acts like the insulation on electric wires. Alcohol has the power to dissolve

fatty substances, and in a few minutes after drinking beer, wine, or "hard liquor" the alcohol is in the blood and begins to disturb or dissolve the fat-like lipoids of the brain.

Alcohol as ordinarily taken by mouth does not produce complete anesthesia or paralysis, but it does *interfere with the passing of messages* from one nerve to another. As a result, the "feelings" are not received by the brain as quickly or smoothly as usual, and there is the same sort of interference with the passage of the orders from one nerve to another and back to the brain. This is called the NARCOTIC EFFECT.

The result of taking small amounts of alcohol is a change in the *feelings* of the drinker. The senses of caution, respect, responsibility, reserve are LESS, and he becomes careless, loud, flippant, coarse, vulgar, "don't care." At the same time he is less conscious of feelings of worry, care, shyness or any discomfort. Thus the *personality* of the drinker *becomes different.*

As the amount of alcohol accumulates in the blood stream the nerves become numbed, and therefore less active. The functions of hearing, seeing, moving and thinking become less and less dependable.

That the alcohol affects the auditory nerves is evident, for shortly after a few drinks the drinkers begin to speak louder, even to shout, for they are unable to hear their own voices in the usual tones.

The optic nerves are affected in the same way but with four very different results:

1. The eye *span is narrowed,* so the drinker cannot see on either side. The insurance companies call this "tunnel" vision.

2. The eye *range is shortened,* so the drinker must be much nearer an object before it is within his vision. ("I didn't think I was so close!")

3. The *eyes do not work together,* so two objects appear on the retina, creating a blur.

4. The numbed optic *nerve does not* catch the waves of light which enable us to *see color,* and the drinker does not see green, yellow or red, but only a light.

The drinker's thinking is slower and he is confused as to what to do, and therefore the actions and reactions are slower or less accurate.

Apply these conditions to the person who takes a beer or two, a couple of cocktails, or a highball, and inside of an hour decides to drive the car. If traffic noises are heard, they may seem so

far away that the driver pays little heed to them; objects at either side are not noticed; objects at the usual distance are "out of vision range"; if the driver is watching for traffic signals, he sees only uncolored lights, with no clear red warning "Stop!"—so he continues on until blurred objects begin to cross the shortened range of his vision. The confused thinking and dulled nerves impair the faculty of caution and the sense of speed, but at the same time lengthen the time of response.

Experiments in the laboratory with dogs and rabbits show that alcohol affects the hind legs before it does the front legs. Observations of the driver who has been drinking show that his *feet* are *heavy;* it is difficult to lift the right foot from the accelerator and put it on the brake. (Indeed it may even be heavier on the accelerator.) But the *arms,* not yet affected, quickly turn the steering wheel, with the results so often cited in the newspapers,—a collision with another car, a telephone pole, traffic-light post, or into the ditch,—"and—sudden death."

There were 38,500 fatal accidents on the highway in 1936, and more than 1,000,000 people injured.

Magistrate Thomas F. Doyle of New York: "When a man tells you he can drive better drunk than sober, always remember he was drunk when he *thought* he was driving better . . ."

Motor Vehicle Commissioner Charles A. Harnett of New York (July 30, 1936): "The drunken driver is a potential killer and the worst of all hazards on the road."

The National Safety Council Bulletin, "The Drunken Driver": "It is now known that a quantity of alcohol such as is contained in an ounce of whisky or a bottle of beer is sufficient to lower appreciably the ability of the driver or pedestrian to use the street safely." "By careful tests it has been found that a measurable loss of ability occurs when as little as two one-hundredths per cent of alcohol is in the body fluids."

Dr. Richard Cabot, Clinical Professor of Medicine, Harvard University: "The excessive drinker doesn't usually drive when he is drunk. Moderation is thus more dangerous than excessive drinking as a cause of automobile accidents. There is no hope, therefore, of decreasing motor accidents by working for moderation. Only abstinence can make us safe."

In this day of great speeds and of heavy masses, our reaction must be rapid and instant. The response to a given stimulus must be measured in terms of fractions of a second; and, with the

brain befogged by alcohol and the nerves dulled and leaden, the length of time required for a mind to register what the eyes sees and then relay it to the motor organs of the muscles becomes vast indeed as compared to the time needed by a sober person under the same circumstances.

Liquor advertisements invite to drink, and imply that the resulting freedom from cares and responsibilities brings joy and happiness. These same advertisements omit to say that "freedom from responsibility" is also "freedom" from caution, skill and those habits of thought and behavior which made one safe, efficient and dependable.

The habit of taking a drink only "now and then" usually leads to more "now" than "then."

"First the man takes a drink;
Next the drink takes a drink;
Then the drink takes the man."

The Hope that Hallows

By REV. PAUL S. REES
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I am asking you to hear some words found in I John 3:1-8. The language of the text is located in the third verse of this reading: "Every man that hath this hope in him purifieth himself, even as he is pure."

You will observe that in the wording of this text-clause there is an interesting combination of the universal and the particular. "Every man"—that is universal. "That hath this hope"—that is particular, limited. The second qualifies the first. It is "every man", to be sure, but it is every man belonging to a certain class of men, a class consisting of those who are the happy possessors of a distinctive and glorious "hope."

Now what is this hope of which John is speaking? The answer is not far to seek. In the immediate context we read: "We know that when he shall appear, we shall be like him; for we shall see him as he is." "He shall appear!" Just that, with all that is associated with it and implied by it, is the prime hope of the New Testament Church.

Nor is John out of tune when he thus speaks. He is in the best of company. On the one side Paul declares: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:11-13). And on the other side stands Peter with his testimony: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:3-5). "This hope," says John. A "blessed hope," says Paul. "A lively hope," says Peter. It is, you see, a symphony of hope!

In seeking to interpret the text and the teaching associated with it, there are three principal considerations to which I shall,

as the Holy Spirit gives assistance, direct your attention: First, we must examine the Foundation on which this hope rests; second, we shall look at the Features by which it is distinguished; and third, we shall see the Fruit which it produces.

I.

The Foundation on which this Hope rests!

Two statements, one in the first verse and one in the second, claim our notice. Both of them are to John so tremendous as to be exclamatory. This from verse one: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" And this from verse two: "Beloved, now are we the sons of God!" The two together confront us with the truth that "this hope" is rooted nowhere but in the experienced fact of Christian sonship.

But, you say, we are all the sons of God. Have not many of our most renowned preachers told us eloquently and insistently about the "universal Fatherhood of God and the universal brotherhood of man"? So runs the comment that one may hear on all sides. And the whole thing adds up to this: that we are not "rightly dividing the word of truth." When we read our Bibles discerningly, we discover that, while all men are the creatures of God, they are not all the sons of God. When the term is used in a truly Christian sense, "sonship" denotes a distinctive moral and spiritual relationship. Hence in verse ten of our context you come upon these plain words, which reflect the historic conceptions and convictions of the Church of Jesus Christ: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." There is no easy-going, sprawling spiritual universalism about that. It defines the issue; it classifies us. Sonship implies birth; birth means life; and life, in this respect, springs from a conscious, vitalizing contact with the living Christ.

Dwight L. Moody, who was not a college man, once turned to a friend and said, "You don't know that I have a degree, do you?" His surprised friend, admitting ignorance, asked him what degree it was. Replied Mr. Moody, "I have a B. A. It means 'Born Again.' God gave it to me." It is a degree, thank God, that one can have whether he has ever met a college professor or seen a parchment. Indeed it is a degree one must have if he is to "see the kingdom of God."

Can we today say with John, "Now are we the sons of God"? Has the gracious moral miracle of the "new birth" been wrought

in us? If it has, we are joyously aware of it. "His Spirit beareth witness with our spirits that we are the children of God." There is, moreover, the more or less obvious evidence that John refers to in verse one: "therefore (because we have had a spiritual rebirth) the world knoweth us not, because it knew him not." We have lost our identity with the world-group and gained a new identity with the children of the Kingdom; we have lost our affinity with the world-spirit and found, a new affinity with Kingdom-values and Kingdom-virtues. Glorious transformation!

These considerations lead me to say a very solemn thing before we pass on to the next phase of our study. I must say to you, even as the Holy Scriptures declare, that if we are without a new-birth experience of the Lord Jesus Christ, we are "without hope." "Without hope!" It is a frightful phrase, and one that should stab us broad awake. Paul the Apostle is writing to the Ephesian believers, reminding them of the dark and deplorable condition in which they existed before the message of grace was received by them. He says: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This, as you see, does not mean that there was no hope for them. It simply means that they were not the conscious, jubilant possessors of that assurance, regarding things present and things to come, which springs from a living experience of God in Christ and which looks confidently toward that heavenly inheritance which is "incorruptible, undefiled and that fadeth not away." But the great change came, as Paul goes on to declare: "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

Thrice happy is that soul, wherever found, who knows—inwardly and assuredly knows—what the great apostle was talking about. Such a soul sings:

"I once was an outcaste, a stranger on earth,
A sinner by choice, and an alien by birth;
But I've been adopted, my name's written down—
I'm an heir to a mansion, a harp and a crown.

"I'm a child of the King,
A child of the King;
With Jesus my Saviour,
I'm a child of the King!"

Let nobody waste his pity on the followers of Jesus. Not commiseration but congratulation is what they deserve; for they have ceased to be the devil's nobodies and have become the grace-crowned sons and daughters of the Lord Almighty.

II.

The Features by which this Hope is distinguished!

Specifically two features are mentioned. For one thing, this hope is characterized by an element of mystery: "It doth not yet appear what we shall be"; and further, it is characterized by an element of certainty: "but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Look for a moment at "this hope's" aspect of mystery. "Christ in you," says Paul, is "the hope of glory." But it turns out, as one studies his New Testament, that the word "glory" suggests far more than it actually describes. There is about it the wonder of withheld details, the sustained fascination of something superbly beautiful that one glimpses but cannot fully view. Turning to the book of Revelation, we find that much of what is said concerning the heavenly destiny of which the children of God are to be the happy inheritors is given to us in the form of negatives. No tears! No death! No pain! No sorrow! No night! No curse! We are told about the things that will not be present, the things that will, indeed, be forever past, in that supernal tomorrow.

The effect of all this is to create and sustain a blessed curiosity. "It doth not yet appear what we shall be," so we shall keep our eager eyes on the far horizon over which the King of Glory shall one morning spread the blissful splendors of a day whose light will never dim and whose sun will never go down. He has told enough about that day and the glory that shall then be revealed to give us "songs in the night" and to kindle within us a high purpose to know the full meaning and to possess the full measure of our everlasting destiny.

A few years ago, when Dr. H. C. Morrison was convalescing from a serious illness, I had the good fortune to receive a beautiful letter from him. I keep it as a treasure. In it he bore impressive testimony to the enlarged and enriched appreciation of heaven that God had been giving him while with unsteady feet he had walked the borderline of eternity. He quoted from the fourteenth chapter of John, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Then, commenting on these divine words, he struck off this

immensely suggestive sentence: "I suppose Jesus might as well have said, 'In my Father's universe are many worlds; I go to get one ready for you.'" "Oh," says someone, "do you think it is going to be like that?" I do not know. The point I am making is that it is going to be better than that.

Some of you will recall those imaginative lines given us by the poet Kipling:

"When earth's last picture is painted, and the tubes are twisted
and dried;
When the oldest color has faded and the youngest critic has died;
We shall rest and, faith, we shall need it; lie down for an aeon or
two,
Till the Master of all good workmen shall set us our task anew.
Then those who are good will be happy; they shall sit in a golden
chair,
And splash at a ten-leagued canvas with brushes of comet's hair.
They shall have real saints to paint from—Magdalene, Peter and
Paul;
They shall work for an age at a sitting, and never grow tired at all.
Then only the Master shall praise them, and only the Master shall
blame;
And no one shall work for money and no one shall work for fame;
But each for the joy of the working, and each in his separate star,
Shall paint the things as he sees them for the God of things as
they are."

"Oh," you say, "is it going to be like that?" Not necessarily; it is going to be vastly, unimaginably, better than that. Preachers, bring your eloquence; poets, bring your imagination; artists, bring your brush of beauty; hymn-writers, bring your genius for figure and phrase; we want your contributions, one and all, to our appreciation of the "glory which shall be revealed in us." But when you have done your noble best, and have received our gladly given thanks, we shall still carry in our singing hearts the Bible-grounded confidence that the fulfillment of our hopes will as far transcend the dreams you have inspired as a chalk-artist's sketch of it is surpassed by the color-drenched abyss of the Grand Canyon. "It doth not yet appear what we shall be!"

But if our Christian hope is characterized by this element of mystery, it is featured also by the element of certainty. A threefold certainty it is, according to John. We are confronted by

three divinely dependable "shalls": (1) "He shall appear," (2) "We shall be like him," (3) "We shall see him as he is."

Whatever differences of interpretation there may be among earnest Bible students with respect to the prophetic Scriptures, with whatever caution or brashness we may treat apocalyptic sections of Holy Writ, of one tremendous fact we may be unshakably sure: "He shall appear." At the end of an age which began with Calvary and Pentecost, an age that is already two thousand years old, there is going to be a glorious and awful reappearing of the Lord of Glory. We are to keep this mighty truth steadily before us and live daily under its shaping influences. We are, like Paul, to "love his appearing" and, with such a prospect before us, we are, like him, to fight a good fight, finish our course and keep the faith.

"He shall appear!" Then what? "We shall be like him!" Here is a second item of certainty by which our hope is distinguished. John treats the matter of likeness to Christ in two distinct ways. Let us not confuse them. One is present, one is future; one is clearly a spiritual likeness, the other a bodily likeness. Our text says: "Every man that hath this hope purifieth himself, even as He (Christ) is pure." We are to examine this thought of the believer's purity in a moment. All that is now necessary is for us to see that the moral experience of Christian holiness, which means—let us say it carefully—Christlikeness of disposition, is not reserved for the future but is required here and now. What then is that likness to Christ which the future holds for us and which His second advent will confer upon us? Answer: It is primarily likeness to His resurrection form; it is, if you will, bodily likeness. Of this the Holy Spirit says, speaking through the Apostle Paul, "For our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body (Also rendered, "the body of our humiliation"), that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," (Philippians 3:20, 21).

See that body being taken down from the cross at Calvary—the body of Jesus. See those loving hands prepare it for burial and lay it away. Roman Soldiers are about to seal the tomb. So take a good look at it. You will never see it like that again. Let the "third day" come. See that body walking in the garden —the same, yet not the same. Follow it—so far as you can. To your mortal vision it disappears, then reappears. Look! It needs no open doors in order to gain entrance or to make exit from

the room or house to which it wills its presence. A thing of superb beauty and unspeakable wonder—this spiritualized body of the risen Christ! And, wonder of wonders, our future bodies are to be patterned after HIS. Bodies that are painless, diseaseless and deathless! What powers of locomotion and penetration! What possibilities of exploration and achievement! To such enchanting prospects does our "blessed hope" point us.

Then "we shall see him as he is!" Peter, James and John saw the Christ of the incarnation, the Christ of the seamless robe and the pillowless head, for weeks and months, and we may well believe that the glory of His character grew upon them with the passing of the years; but one day, on the mountain top, they saw the Christ of the transfiguration. It was an unveiling that enthralled them, foreshadowing, as many of us believe, what it will mean to "see him as he is." Indeed I venture to suggest that infinitely more alluring and rewarding than any or all of the shining paraphernalia of that Gloryland to which we are marching will be the ravishing vision of the Lord Christ Himself. Above the splendor of jasper walls and golden pavements and gates of pearl and river of crystal, above it all—that WONDERFUL FACE. The face of the Man—the God-Man—Who went to Calvary for us! Out of John's description of the heavenly order of things in Revelation 22, there flashes nothing more exquisitely lovely than the sentence which assures us that "they shall see his face."

III.

The Fruit which this Hope produces!

"Every man that hath this hope in him purifieth himself." Have you come to realize the fact of spiritual sonship? Have you been born again? Do you now entertain the hope of seeing the Lord of Glory as He is? If you do, says John, if your hope is genuine and intelligent, it will lead you to give earnest attention to the matter of personal holiness. Think not that you can keep alive "this hope" unless you have an intense concern about the holiness of heart and righteousness of life to which such hope inclines you.

There is recognition here, as in so many passages of the New Testament, of the Christian's unmet need. To be sure, the need has been met provisionally in our Lord's perfect atonement, but it remains for the soul who has been forgiven to make a definite appropriation of Christ in his sanctifying fullness.

Thus we see that John recognizes not only the Christian's

deeper need but also the necessity of his co-operation with God as a responsible agent in the meeting of that need. The words "purifieth himself" do not mean a self-achieved holiness; they speak to us of the human side of that mystic partnership with Christ into which we volutarily enter when He is in fact "made unto us . . . sanctification." We purify ourselves by receiving Him as a purifier.

It is a simple question, as I understand it, of distinguishing between the means and the use of the means. Let this illustration serve in the absence of a better one. I journey from Chicago to New York. On arrival at Grand Central Station I say I have made the trip. As a matter of fact the trip was made by a fine, fast train operated by the New York Central Railroad. I was merely a passenger. The facilities were those of the New York Central; the use of them was mine. With all their trains running every day, I would never reach New York unless I chose to purchase a ticket and board one. Our sanctification is God; that is, He has made it possible through the atonement of Christ and offers to make it actual through the indwelling of the Holy Spirit. Our sanctification is of ourselves; that is, we choose to make use of the gracious provision in Christ's atonement and to receive the proof therof in the cleansing ministry of the Divine Spirit. It is this second aspect of Christian purity that finds emphasis in our text.

Hold these facts in mind:

The authority for our purification is in the character and will of God. "Be ye holy, for I am holy." "This is the will of God, even your sanctification."

The provision for our purification is in the sacrificial death of Christ. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

The promise of our purification is in the Holy Scriptures. "The blood of Jesus Christ cleanseth us from all sin."

The power to effect our purification is in the Holy Spirit. "God hath from the beginning chosen you to salvation through sanctification of the Spirit."

The requirement is clear; the provision is adequate; the promise available. Yet nothing will happen until another factor becomes operative. That factor is—faith. FAITH! As a responsible agent, capable of co-operation or non-co-operation with

God, I must act. Assisted by the Holy Spirit, it is my responsibility to bring to the light of a full confession to God those carnal traits that have marred my inner peace and perhaps manifested themselves in my outer conduct. It is my task to name the plague of my heart and its symptoms: the envy that eats as a canker, the pride that swells in some selfish ambition, the cowardice that would truckle in compromise, the self-will that holds its subtle reserves from the perfect will of the Father, the tempter that smoulders in irritation, occasionally flares in ugliness of speech or manner. Then it is my sacred business, again with the Holy Spirit's assistance, to receive in my heart the promise and to rely utterly now and forever, on the God who gives it and who never fails, when conditions are met, to fulfill it.

> "Faith, mighty faith, the promise sees,
> And looks to that alone,
> Laughs at impossibilities, and cries,
> 'It shall be done.' "

The all-holy and all-gracious God is gathering to Himself a people who are going to share eternity with him and who are what they are by His grace, to be sure, but by their own choice. In a high and enlightened act of complete self-surrender and trusting reliance they have elected to let the "very God of peace sanctify (them) wholly and preserve (them) blameless unto the coming of our Lord Jesus Christ." They are not waiting for their franchise as citizens of heaven; they have it now. When they are done with their earthly pilgrimage, they are going to a holy city whose gates are always open as a symbol of the fact that the redeemed inhabitants thereof dwell in free and unregimented harmony with the God whose purity and love are the City's everlasting light.

Will you be among that number? Borrowing an inelegant phrase, "it is up to you!" Christ's power waits on your willing consent. Then in the dear Redeemer's name, let "every man that hath this hope in him purify himself, even as He is pure!"

Matchless Hands

By REV. PAUL S. REES

Text: "He showed them his hands."—Luke 24:40.

And what hands they were!

Few of us have ever stopped to consider the wonder and dignity of the hand. Every normal human body is implemented with two of them, and we take them for granted. This we continue to do until someone comes along, like John Kidd, and begins to analyze the structure and function of this marvellous member, causing us to open our eyes in amazement.

"With this," says Kidd, "man weaves the garment that protects him from the summer's heat, or winter's cold; with this he forms the various furniture of nets and snares which give him dominion over the inhabitants as well of the water as of the air and earth; with his hand he constructs the lyre and lute, and the numerous instruments employed in the several arts of life; with the hand he erects shrines and altars to the immortal gods; and lastly, means of the same instrument he bequeaths to posterity, in writing, the intellectual treasures of his own divine imagination; and hence we, who are living at this day, are enabled to hold converse with Plato and Aristotle, and all the venerable sages of antiquity."

Such a tribute to the hand follows a most interesting, even if somewhat technical, discussion of the structural character and working of the organ: its parts, its movements, its skill, its strength, its adaptability, its coordination of action as between its several digits, notably the thumb and fingers.

The versatility and expressiveness of the hand are virtually exhaustless. It can receive or reject; it can beckon or repel; it can direct or confuse; it can caress or kill; it can soothe or stab; it can signal a threat or betoken a benediction.

There is, then, something immensely suggestive in the fact that Jesus, almost at the end of His earthly pilgrimage, presented His hands. Our concern now is to discern their character and message.

I.

Consider first that these are *Pierced Hands.*

In John's account of this post-resurrection occurrence the apostle Thomas figures prominently. It was he who happened not

to be present at the moment Christ extended His hands. When, a bit later, the other apostles told him that they had "seen the Lord," his reply was, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." See them he did. And believe he did!

Yes, these are hands that speak of suffering love, of sacrificial grace, of atoning mercy. And therein lies their grandeur. As a matter of towering fact, it is only as we see the Lord Jesus Christ with hands nailed fast to a Cross which, but for the compulsion of a holy love, He could have escaped that we see Him in full, solemn and solitary splendor as the Redeemer of men. His enemies spoke more profoundly than they knew when they railed, "He saved others; himself he cannot save." The choice lay between saving Himself and leaving others unsaved, or not saving Himself and thus becoming the Saviour of others. Having no sins of His own for which to suffer, He chose love's way and "suffered for us men and for our redemption." Hellish hate drove the nails into those blessed hands, but holy love was above and behind the hammer strokes.

It is the vision of the Pierced Hands that we so sorely need in our distraught and half-damned day. He have tried to save ourselves by following good advice, when salvation comes only by believing the good news. Good advice tells men what they ought to do; the good news of the gospel tells them what God *has* done objectively at the Cross and offers to do subjectively in them, by His Holy Spirit.

"I don't like your preaching," said a stranger to the late Dr. D. M. Stearns, of Philadelphia. "I don't care for the cross. I think that, instead of preaching the death of Christ on the cross, it would be far better to preach Jesus the teacher and example."

"Would you then be willing," asked Dr. Stearns, "if I preach Christ the example, to follow His steps?"

"I would," said the stranger.

"All right," said the preacher, "then let us take the first step, and this is it: 'Who did no sin.' Can you take this step?"

The critical stranger was manifestly embarrassed. "No," said he, "I do sin; I acknowledge that."

"Then," said Dr. Stearns, "you do not need Christ as an example, you need Christ as a Saviour."

Christ is indeed the pattern of the redeemed, but He is first

of all the power of their redemption. Sinful humanity needs an expiation as well as an example. Christ is both.

"The hands of Christ seem very frail,
For they were broken by a nail;
But only they reach heaven at last,
Whom those frail, broken hands hold fast."

II.

These, moreover, are *Productive Hands.*

Tireless they were in the fruitful ministry of "doing good." Of the children we read: "He put his hands upon them and blessed them;" and of the afflicted: "He laid his hands on every one of them and healed them." Blessings dropped from those toiling fingers as naturally and ceaselessly as light and warmth from the sun.

Let the average mortal achieve something big, and forthwith he craves the limelight. He must be dined and wined, publicized and lionized. How sharply different was the ever achieving Galilean! You find the world's heroes where the flatteries fall the thickest, where the banquets are spread the gayest, where the flowers stand the rarest, where the cheers ring the loudest, where the bands play the finest. Where will you find Jesus? Among the tombs with a demon-crazed wretch whose insanity He would heal! At the well-curb with a tarnished woman whose life He would make anew! By the bedside of a mourned maiden from whose unbeating heart He would strike the icy fingers of death! At the grave with two weeping sisters whose brother, four days dead, He would restore to their aching hearts and their bereft home! Yes, you will find him—this Christ of the achieving Hands—where the need is the greatest, where the night is the darkest, where the storm sweeps the fiercest, where sin riots the vilest, where the tears are the hottest, where the heartbreak is the saddest! His was no negative, sterile holiness, but an alert, abounding, fruitful holiness that was everywhere ministrant.

Has all this anything to do with us? Very much indeed. When those hands of His are laid upon us, something of their genius for loving labor and tireless toil will get into our hands. Thomas Carlyle found it so. A text that exerted a tremendous influence upon him was the statement of Jesus, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." It was this, both in spirit and phrasing, that

crystallized itself in that blood-tingling soliloquy: "I say now to to myself, Produce! Produce! Were it but the pitifullest, infinitesimal fraction of a Product, produce it, in God's name! 'Tis the utmost thou hast in thee; out with it, then! Up; up! Whatsoever thy hand findeth to do, do it with thy whole might! Work while it is called Today; for the night cometh, wherein no man can work!"

Yes, Christ's hands, and the hands of those who worthily represent Him, are productive hands.

III.

Consider, further, that these are *Protecting Hands.*

We have His own word for it: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Eternal life, by inspired definition, is *knowing God,* which, mark you, means vastly more than knowing about God. The living medium of such knowledge is Jesus Christ. If through surrender to Christ a man has come to know God savingly, through the maintenance of that surrendered attitude he shall continue to know God; he shall have fellowship with God; he shall be environed and enveloped by God; he shall be kept by the power of God. The pierced Hands have become the guarantors of just such spiritual protection to Christian believers.

"Neither shall any man pluck them out of my hand." Such is the spiritual intimacy and integrity of personal redemption that no power external to one's own soul, whether that power be human or satanic, can defeat or destroy him while he elects to abide in Christ.

"That soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

A noble man of God, who has made rich contribution to my life, gave himself to Christ at 19, while working in a large banking firm. The night of his conversion, as he was walking away from the altar of the church, he found himself confronted by the Tempter. "It's all right for you to testitfy so confidently to a new life while you are here in church, but wait till you get down to the office in the morning! It will be different then. You will never be able to hold out." Thus went the challenge of the Ugly Voice. The encounter was so realistic that the young man stopped in

the aisle, and said within himself, "Mr. Devil, who is going to keep me anyhow? If I am to keep myself, of course I'll not hold out. But I have surrendered to Jesus Christ and He is going to keep me!" It was his first signal victory over temptation. In the circle of young men with whom he had associated was one they called Jim. The conversion of my friend having created a sensation in this group, one of them said, "Jim, how long do you think it will last?" "About three months," was Jim's reply. In good old Methodist parlance that was one quarter. The young convert made a mental note of his friend's prediction. So great was his joy in Christ that, momentarily unmindful of the more distant tomorrow, he found himself saying, "Am I going to have three whole months of this?" A quarter of a year of it seemed a boon too glorious to describe. But what of the sequel? Twenty-five years later my honored friend was preaching in the city where he had been converted. One night, just after reading his text, his old chum Jim walked into the church. "I am glad to see you, Jim," said he, as for the moment he turned aside from his sermon. "Do you remember that when I became a Christian, you said I wouldn't hold out more than a quarter—just three months? Well, I want to tell you with joy that it has now been a quarter of a century, and I have just signed up for another quarter!" That second quarter, I may add, has since run its course, and a decade more; and still he is "kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." The Pierced Hands have been to him Protecting Hands.

IV.

Finally, these are *Pleading Hands.*

In writing the letter to the Romans Paul makes a definitely Messianic and Christian use of a passage from Isaiah: "All day long I have stretched forth my hands unto a disobedient and gainsaying people." These are none other than the inviting hands of Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" and again, "If any man thirst, let him come unto me and drink."

Look at them, I pray you—those Matchless Hands! There is healing in their touch. And they quiver with yearning to heal all the hurts of your soul and all the hurts of men everywhere. They will not coerce or compel us, save as we may be compelled by the divine love they symbolize. They plead with us. Eagerly, infinitely, they reach to receive us and to touch us with their healing and their health.

The old Roman legend has it that the goddess Ceres came to earth to make barren places beautiful. She touched the sand, and it became a clover field; she touched a bog, and it became a spring. She touched a thorn bush and turned it into an olive tree. At her touch earth became a place of fertility and beauty. Jesus goes far beyond that. He touches Mary Magdalene the sinner, and she becomes a saint. He touches Peter the fickle, the mercurial, and he becomes Peter the rock. He touches one of the "sons of thunder," and he becomes John, the apostle of love. He touches Saul the persecutor, and he becomes Paul the preacher. He touches Augustine the voluptuary, and he becomes St. Augustine the theologian. He touches John Newton the libertine, and he becomes Newton the preacher, the missionary promoter, and the immortal author of

"Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

And still those hands of His are pleading. What they have done for millions, they would do for millions more. No sadder language do they ever speak than when their plea is persistently denied. Then they cry, in the rending lament of love's anguish: "Ye will not come unto me that ye might have life."

One dare not leave this thought without insisting that those of us who have been touched by these Pleading Hands must in turn extend pleading hands to others. The pleading posture and the pleading gesture must find meaningful place in these redeemed lives of ours. A story that always grips me goes back to the impassioned life and ministry of Robert Murray McCheyne. A traveler from the United States, anxious to get hold of some reminiscences of the great preacher, was referred to an old man who had been a member of McCheyne's congregation.

"Can you tell me some of the texts of McCheyne's great sermons?" ask the visitor.

"I don't remember them," said the old man shaking his head.

"Then can you tell me some of the striking sentences he uttered—some of his best sayings?"

"I've forgotten them entirely," replied the old man.

"Well," said the traveler, with ill concealed disappointment, "don't you remember anything about him at all?"

"Ah," said the aged man, brightening, "that is a different

question. One day when I was a laddie playing by the roadside, Robert Murray McCheyne came along, and, laying his hand upon my head, said, 'Jamie, I've been to see your poor sick sister. I'm always glad to see her and help her as I can." Then he paused, and after looking a bit into my eyes added, 'And Jamie, I'm very much concerned about your own soul.' I have forgotten his texts and grand sermons, sir, but I can still feel the tremble of his hand and see the tear in his eye."

That—just *that*—is the spirit that will possess us if we live, like McCheyne, under the benediction of the Pierced and Pleading Hands.

Hearing the Unheard

By REV. MERTON S. RICE, D.D.
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Unless the Lord had been my help, my soul had almost dwelt in silence. Psalm 94:17.

Somewhere in that strangely fascinating poem of Francis Thompson there occurs this mystically comprehensive quatrain:

> O world invisible, we view thee,
> O world intangible, we touch thee,
> O world unknowable, we know thee,
> Inapprehensible, we clutch thee!

Had Thompson known a dear friend of mine who for many years has been sitting in the absolute silence of a mortal world, but hearing keenly the things no ear has ever heard, he would likely have added another line to his beautifully expressive lines that would have cried out to world of silence, "we hear thee."

> All beauty whispers to the listening heart:
> Love does not shout, and ecstasy is still;
> The friendly silence of infinity
> Forever broods above a lifted hill.
>
> A flower leaps to life—the quiet clod
> Has uttered music; noiselessly a tree
> Flings forth green song; the snow breathes soundless prayers;
> And stars are vocal with tranquility!"

The human ear is not the final arbiter of what is to be heard. It may be necessary to muffle this super-noisy mortality that we may be able to hear the really great things no ear can hear, "Be still and know that I am God." There is much more involved in hearing than mere ears.

My mother, who is now keeping company with a mortal body in the ninety-fifth year of such limitation, and who is becoming a bit impatient with ears and eyes that do not function as well as

she desires, has just written me that the only way she can hear any more is by paying very close attention. The fact is that is the only way she ever did hear.

Hearing involves a great deal more than the mere registry of crashing sound upon sensitive nerves. "He that hath ears to hear, let him hear," was an oft-repeated warning of Jesus. It carried the implication that has not changed, that there are many people who have perfectly good ears, reckoned from the mechanical make-up of them, but they hear not.

Fitting a passage of Scripture for a text to this idea involved a most interesting selection amid many verses dealing with some phase of the thought.

"Ear hath not heard" is a bit of Scripture which implies a hearing beyond the defined audible range. There is a real region of hearable truth from which I am precluded simply because I have not keen enough mortal machinery to detect it. I am a better hearer than I am equipped for. I sometimes almost lose patience with the imperfections of my stumbling mortality when I think of the range of the immortal sense of being alive.

"Make me to hear joy and gladness" is another implicating passage. There is a way by which I can tune out the many things which doubtless often make too strong registry upon me; and amid all the mis-hearings of these jargon-haunted days of ours it is possible for me to be so adjusted that I can hear joy and gladness.

I sat on Christmas Eve listening to my radio. I believe I have never heard jazz at its worst so crashingly done from almost every station. Suddenly, by the very slightest shift of the finder, I caught the truly wonderful melody of a great choir singing in all the sweeping impressiveness of "The Messiah." I held it against all the jazz in the world. Oh, make me to hear joy and gladness.

The Aposle Paul has a significant word for this in one of his epistles. He attempted to describe an indescribable experience he once had, when it seemed to him he was actually caught up into heaven and he could not determine whether he was in the body or out of the body, but he heard unspeakable words.

All through the Bible are found interesting statements, which in terms of mortal experience, and in the use of limited vocabulary, express the inexpressible.

Without any homiletic intentions, and merely because of the spiritual content and implication of the passage, I have chosen as a text this beautiful and impressive phrase of the Psalmist

"unless the Lord had been my help, my soul had almost dwelt in silence."

I have a much prized friend whose rarely beautiful life, of many years of public service, has shed great happiness upon a wide circle of friends. His great heart and brilliant mind have germinated much helpful council and illiminating interpretation from pulpit and printed page, and he has been instrumental in building a better faith in a multitude.

For many years he has sat in the region the Psalmist described as silence. His mortal ears have brought him no message, but his soul has been greatly enriched. No sound of music has made the impressions of melody upon him, yet his soul has been tuned to sounds seraphic, which perhaps he has heard the better because he was not confused by mere earth-noises.

Recently, upon the anniversary of his birthday, I wrote him a letter. In a few days there came a reply which I appreciated. He wrote, "I have just been reading your sermon on 'Seeing the Unseen,' I wonder why you do not preach a sermon on 'Hearing the Unheard,' such things as the still small voice utters:

> 'The voice that speaks Jehovah near,
> That still small voice I love to hear.' "

Hearing the unheard! I have been impressed with that vast ocean of reality in which I am submerged, only a small amount of which has any possible way of making registration upon me. I am so insensible, and my limitation is that I do not hear well. I realize also that I do not see well. In the realm of optics I have been making experiments of late which have condemned my implements of vision, these feeble eyes of mine, and led me to supplement them by the genius of inventions. I can set my telescope with photographic plates more sensitive than my eyes, and thus catch rays I cannot see. I can actually take pictures of things I cannot see, and by printing them I see the photographs of what I could not see with the naked eye. This is conclusive evidence that I am a much better seer with the help of these instruments than with my own eyes.

This is equally true, though not so easily or impressively exhibited, in the realms of all our other mortal senses. My sense of touch is dull. My fingers are coarse. Some have more sensitive nerves. My great-grandmother was blind. She spent much of her time with yarn, spinning it and knitting it into useful gar-

ments. She could tell the color of the yarn by the delicate sense of touch of her trained sensitive fingers. With my rough registration in feeling I am sure I stand unimpressed amid truth too delicate to reach me.

In the realm of sound my imperfection is likewise impressive. Our experimentation, however, has not advanced in this matter as far as the sight. But we know enough to convince us of our inadequate equipment to hear what is to be heard.

In the realm of sound my imerfection is likewise impressive. Our experimentation, however, has not advanced in this matter as far as the sight. But we know enough to convince us of our inadequate equipment to hear what is to be heard.

I have a beautifully designed chart which scientists have made to resemble the keyboard of a piano, and which is called The Audible Spectrum. I have another chart on the same lines called The Visible Spectrum. They are both built around the impression produced by vibration. Some vibrations I can see, and others, I can hear. Everything vibrates. Heat is a matter of vibration. A complete lack of it would give a theoretical spot called absolute zero. Just what limit there may be in the realm of higher vibrations we cannot establish.

We can, however, establish the limits of human detection. The Audible Spectrum begins somewhat below the lowest note on the piano. Within the range from sixteen cycles per second to forty thousand cycles per second, our ears seem to be attuned. The reason we do not add a few more low tones to the piano is that they could not be heard. They would be unheard sounds, and pianos are made to listen to.

In the other direction on the scale we are again embarrassed by the poor ears we have. A cricket chirps at sixteen thousand cycles per second. Many people cannot hear such music. I can still hear a cricket, and I assure those who cannot that they are not missing much. Cycles with a frequency below ten thousand per second are called audio-frequencies because the telephone can carry them.

Vibrations are of different types. Hence we cannot see a sound or hear a light. Light will travel through a vacuum; sound will not. Sound waves vary in length from one centimeter to twenty-one meters. Light waves are from thirty-nine millionths of a centimeter to eighty-one millionths of a centimeter. Light travels about one hundred and eighty-six thousand miles a second, while sound travels but one thousand and ninety feet in the same time.

The keenest human ears are sensitive to sound only within the range that vibrates from sixteen to forty-one thousand cycles per second. Whatever increasing vibration may mean beyond that, is beyond our ken, until the almost incalculable range of three hundred and seventy million cycles produces the first impress upon our eyes in the range of light.

Fascinating as all this may be in the material realm, I use it as an illustration of that higher hearing which is the cherished possession of my dear friend, whose deafness has never stilled the real music of life. There is a spiritual condition which refuses to be dead simply because mortal ears have reported nothing.

Let me now speak of the spiritual significance of the sound in the silence. The fact that my ears fail me is no reason why I cannot hear. I possess an ability to hear which is independent of mortality, or of any mechanical contrivance.

When the greatest musician, Beethoven, became stone deaf, he learned that by clenching a stick in his teeth he could so hold it against the sounding-board of a piano as to detect faint sounds. How tragic a scene it must have been to witness this superb artist who could conceive and sense our greatest music, but could not hear it. There is, however, something commandingly impressive to see that great master of music deaf of ears but responsive of soul. There is a greater hearing which is independent of what we call sound. There is a sound in the silence, if I may use such a phrase in trying to express the unwordable experience of my soul. "Be still and know that I am God." Thus commands the Word in the dignity of the meaning of a message which is too great for words.

The confusion of noises in this noise-racked day of ours causes more real lack of hearing than does the majestic fact of silence. There is something truly impressive in silence.

Be still! Be still! Let me listen! Really, if I am to hear the most significant things that are to be heard, there must be the muffling of much that distracts attention with nothing but sound.

Recently from the research department of one of our colleges, a report was made upon some careful observations, comparing the intelligence of two groups of children,—one group of natural hearing, and the other of the deaf. A slight superiority in an intelligence test was established for the children with hearing. The examination was probably based upon the ordinary ways of the normal child, and did not take into account what deafness might have developed in special significance. In that case the intelligence estimate was falsely placed. The highest dividend of

silence has not begun to be declared in childhood. One must sit for a long session with the school-master of the quiet before the real sound in the silence is effectively realized.

I am not here placing a premium upon deafness, but emphasizing that the really great facts of life are not limited to the range of human ears. There is a sacred sense, realized by every one of us, in which we seem to grasp the true presence of God when everything about us has been hushed. "To him who in the love of nature holds communion with her visible forms, she speaks a various language." If I seem thus to make prose out of poetry, it is but to say that it is not as poetry the poet speaks, but as scientific experience which every scientist has realized in his search of truth. It is impossible for a soul to be left alone in the great silences of the wilderness and not hear the real utterance of truth unutterable.

Nothing is more needed today for our spiritual benefit than to bring among us such souls who could hush the distracting clamor of much confusing noise, and make us conscious of the presence of God. Be still! Be still! This is what everyone must do systematically and frequently in these clamorous days, so as to listen to the voice of God.

How then can we best listen?

Human ears vary greatly in ability to hear. Some ears require a sound of fifteen hundred frequencies to be ten times as loud as a sound of five hundred frequencies. This explains the strange variation in the musical values of certain pieces of music.

This is the noisiest day the world has ever experienced. We may become used to it, to such a degree that it will not disturb our sleep. But the noises are terrific. We have invented a few mufflers that do reduce the clamor a bit. We have, however, just been informed by an acoustician that the people want some noise. He gave a practical demonstration of his claim before the automobile engineers recently, and had just about every noise known graded, charted and defined. He proved for them that when silence about us became so tense as to grade as low as ten, we began to hear noises we had never heard before, and such revelations from the silences startled us. When silence is so nearly perfect as to grade five, you can actually hear your own heart beat. Such a fact according to this expert on sound, is the reason folks demand a little noise. Who would want to sit and listen to the dull music of the march of the heart? These sound experts reckon the degrees of noise with a unit term decible. They declare the loudest sound ever heard was the explosion of the vol-

cano Krakatan, which was at one hundred and ninety decibles and heard three thousand miles. Zero decible is the least tone discernible. Sounds that are lower than that must be dealt with in theoretics only.

I think of my dear deaf friend sitting in a world of such confusing noises, who hears them not, but is a listener intent to God, and His great truth. I have sometimes wondered how much of the godlessness of this noise-racked, crime-ridden day of ours could be correctly laid at the roaring door of the sheer noise amid which we live.

How can I hear? Must I be at the mercy of the clamor of all these noises? Is my hearing to be conditioned upon what is done to the noise or upon what is done to my ears amid the noise?

It has long been an easy excuse of people for their lack of religious reaction, that they never heard any of these voices of the Spirit of which we speak. Indeed, with the howlings of selfishness, and the yelpings of greed and avarice, and the rough growls of hatred and suspicion, and the screeches of dread and terror; no wonder the still, small voice has not been heard. It is not surprising that the voice of God was once declared by a group who were dull of hearing to have been thunder. How can God speak to those who cannot discern between thunder and His voice?

In one of Dr. G. H. Morrison's sermons on "The Ministry of Silence," he tells of the traditional belief of the people of the ancient city of Shechem that in the silence of the night there can be heard the fascinating music of the deeply buried streams flowing under the city. The story of Shechem is a parable for today. We live in a period which is under "the dominion of din."

A final suggestion in application of this theme is found in a phrase from the Book, "Ear hath not heard." I would set it beside another, which is not so familiar, a word from Paul, "I heard unspeakable words." Ear hath not heard, and I heard unspeakable words. That is what I mean by hearing the unheard.

We have in our country eighty thousand people who are estimated to be deaf. For sixty years my dear friend has dwelt in that eloquent silence in which he has been communing with God. No startling noise can distract him. Unless the Lord had been his helper he had dwelt in silence. Beyond the hearing of the ears is the eloquent hearing of the soul.

I have just met an interesting woman, who by means of a new discovery has suddenly come into the ordinary range of the audible, after years of silence. As she emerged again into this

clamoring world of ours, with the noises which she had actually forgotten in her long sojuourn in silence, once more heard, the things that startled her most were the common noises hardly noticed by us because we have become so used to them. Maybe we of this "dominion of din" have become immune to these disturbing noises.

Whatever silence may mean to a soul, living in our noise-racked day, is of interest to all of us who have always estimated the loss of hearing as a serious calamity. And yet there are compensations which are to be recovered in that silence. The language that really expresses the soul is not, of necessity, the explosive kind. There is a language of silence as truly as there is a hearing of the unheard. The truth of God is not altogether uttered by the tempest that goes thundering across the echoing hills. Neither is it fully heard in the crash of the earthquake.

The still small voice holds its own declaration. When God speaks, He needs no earthquake, nor storm. Elijah heard Him after all the noise had died away, and with the meaning of the unspoken message in his moved soul he came out of the cave into which he had been driven to hear the unheard. Clad in the convictions of his experiences, and nerved with the truth he possessed, he stood at the entrance of the cave to await instructions, and it is recorded, "a voice came." As he proceeded thence to his task, it was as though once more he had said, as did Samuel, "Speak, Lord, for thy servant heareth." He had heard the unheard.

That which ultimately displaces the meaningless of much mere noise, and really thrills the soul with the majestic meaning of truth, is not the rushing, roaring, testimony which is hurled in terror at the senses. It is rather that overwhelming sense of reality which is registered in appreciation in the soul when we sit in the silence with our Lord, and hear the unheard.

The Spiritual Basis of Security

By REV. MERTON S. RICE, D.D.

Let not your heart be troubled: ye believe in God.—John 14:1.

There is a convincing confidence about this calm word from the lips of Jesus Christ, which our troubled world would do well thoughtfully to ponder.

"Let not your heart be troubled!" Why not? We rather sharply reply convinced that our troubles are well-founded. Why not? Because you believe in God!

There is the force of an unexpected discovery of an asset in such a word. We have become used to the listing of "securities" in other terms. It is somewhat startling to be told of values which are ours, which we have not been listing.

Things our civilization has been drilled to rely upon have crumbled under us. We have brought down upon our own heads the collapse of much we had come to believe could not collapse. As we desperately endeavor to repair a tottered materialism with more materialism, it arrests our interest to hear a calm and reassuring message from One who saw the hidden secret of all security for a troubled race.

This is the assumptive attitude of Jesus Christ toward the tyranny of trouble, and He gives a timely word for our eager, needy hour. The spiritual basis of security is, "Ye believe in God."

I wonder if our world is not to receive out of this crash of its false securities the reorganization of its confidence. We have been building on the sand, and foundations have crumbled. One of our most thoughtful and successful businessmen the other day told me in his office exactly the same thing as the profound conviction of his hard-tried soul. Things we believed were unshakable have tottered to their fall. Foundations we thought were bedrock have been washed away.

"Let not your heart be troubled!" Why not? We have repeatedly replied, and received the soothing word, "Because you have stocks and bonds and they are also giltedged." A lighthearted sense of security of an easy-going prosperity gave us a false confidence which has vanished.

"Let not your heart be troubled!" Why not? Because you have gold! Great heaps of glistening yellow gold, the very symbol

of confidence as we had come to rate it. Never in all the story of statistics was such a record of gold-holding confidently shown in the strong coffers of our beloved country. More than half the gold in all the world lay in unrusting piles in our big vaults.

These things have been the undoubted bases of our easily held securities, and on them we built with confidence. Like the people of old, on Shinar's plain, who began the piling of Babel to a hoped height of heaven's proximity, we too were beginning to believe that we were getting well up toward heaven as the result of our own strength.

When Jesus spoke about our basis of security He never even mentioned the things in which we had grown confident. He answered the appealing cry of trouble spiritually, "Believe in God!" There it stands.

The calm dignity of those words has come over my soul of late. We have been hearing so much chatter, and we have indulged in cheap talk.

God is available. We need some one to say that impressively now. In the deep darkness a light. In difficulty a deliverance. In sorrow a solace. In loss a profit. In helplessness a help. We believe in God! Oh, you stormy winds that blow bleak across this storm-strewn way of ours! You dreary drouth-smitten deserts across whose dead ways we must crawl in desperate depression! You sweeping sorrows through whose stygian darkness we go our stumbling way! God is about! God is about! He will most surely break out in some unexpected place. He will set a song amid our mute moments. He will send a flash at midnight. He will bring up a bloom amid the sands of the desert. He will strike again at Horeb's rock and send out a gushing stream of refreshing. This is God's world!

Nothing that men ever do, or undo, can set that great fact aside. This is God's world. He holds the guarantee. Take no substitute. Risk no other security. Found every confidence you hold upon that fact.

There appeared in the papers a very interesting item on the rugged character of General von Hindenburg shortly after his death. He typified our self-confident age, but he is now symbolic in the collapse of his confidence. A group of newspaper reporters were interviewing him, and one of them as spokesman for the company said: "All your life, General, you have been a man of iron will and self-control. We would like to ask you for the secret of that fact, and to inquire, for the help it may be to others, what do you do when you feel yourself getting nervous?"

"I whistle," replied the great German.

"But, sir, none of us has ever heard you whistle."

"Is it possible?" replied the man of iron will, with feigned surprise. "Now that I come to think about it, neither have I."

That is a strangely apt incident to find publicity at this hour. Von Hindenburg, the very rock of personal confidence, came to know what man constructs, no matter how well he may build, man cannot guarantee. A guarantee is needed. This day of ours is wrestling desperately with the problems of its banks, and determined to find some way by which it can guarantee the trust men put in one another. It is therefore in a position to be preached to upon the real basis of security, which is spiritual.

There is no finer fruit of real religion than the encouragement it keeps in the souls of men and women. So much that follows us menacingly out of the past, and haunts us in expectation toward the morrow gives ground for discouragement. Poverty comes to sit heavily where plenty but recently dwelt. Ill-health pushes its gaunt way in the place long held by health. Mistrust displaces confidence where friendships have failed. Sin enters brazenly to insult holiness. Death makes its intrusive entrance across the thresholds of our fondest affections. When you pause to make so much as the scantest roster of the things that conspire to discouragement, your soul shrinks, and it requires the strong conviction of God to overcome it. If we can convincingly set in the mind and experience of our day so great a fact as that, we will have gone far toward solving the most depressing problems that now face us.

I am fully persuaded that the human problem is primarily and ultimately a religious problem. We will never solve it with material things. You cannot meet it by a mortal approach. The condemning fact of the recent past is that we have earnestly sought the solution in no other direction. Amid all our extravagantly assembled luxury for the eager indulgence of hungry desire we have housed just as much misery as our fathers and mothers knew in the more modest days of former years. In our keen progress in things, we have not come any closer to the ultimates of the life. The pains of human hearts are just as real in palaces as in hovels. Death is as actual in a bronze casket as it was in the days of the old wooden coffin.

Our ordinary possessions today would have made the kings of yesterday proud unto distinction. Above every little shack is thrust a sensitive finger to pluck the news out of the sky, of what the whole world is doing. The man who pushes farthest into the

unknown regions and hides himself in a storm-blown hole in the snow for months, speaks every day to a whole world of listeners. Yet the human problem is no easier for us than it was for our simpler grandparents. The tables spread for us by our welfare boards are supplied with things our hardy ancestors who made their living out of the wilderness never even dreamed of. We are better clothed and better educated, whatever that means. We are better off in almost everything that is listed as of value; but we are still as much troubled as we have ever been.

We are the easy dupes of the shallow idea that trouble can be avoided by material things which have assumed the mastery. Had our generation spent as much of its genius, wealth and passion in endeavoring to acquire spiritual values as it has spent in following ways of luxurious indulgence, we would not now be in the most serious depression the world has ever known. We call it a depression, not because our fields do not yield richly, or because we have no available market in real human want for what we have to sell. The depression is due to the embarrassing fact that we tried to administer a surplus that scoffed at our hunger.

I need not trace such a well-known fact any farther. We are working the wrong way, and we know it. Our world can never come to a stable basis of security materialistically. I happened to be in a town recently where some thieves had carried away the heavy steel safe from an office. They had loaded it on a truck and took it away into the woods where they blew it open with a charge of nitro-glycerine. When the big door gave way and the inner chest was opened they found just one little thin dime. Parable indeed for our day! False security! We have in recent years been breaking open some very disappointing safes.

We are due for some drastic changes in what we mean by trouble. I read of an over sensitive voluptuary whose excessive indulgence in what he called ease registered complaint, and he sent for his valet to remove from his bed of down a crumpled rose leaf that had fallen there. Whose definition of trouble are we to accept as we look hopefully for the relief which Jesus promises by way of belief?

Many of earth's most successful lives were full of trouble. But what is trouble? We easily become obsessed by the little things that fret us. I saw a ship blanketed in a little fog, tooting as if the whole world was in a fog. We were sailing near it but our way was clear. Make sure what you mean when you talk about trouble.

Mankind has travelled down the long ages companioning with troubles. Faith has never faltered amid them. No flood of trouble

today, or any other day, will ever persuade us that the scheme of things under which we live is a farrago of nonsense. The Latin has a phrase that is true to experience: "Deus absconditus"—a God who hides Himself and yet discloses Himself to the human soul. This is the faith we cherish, regardless of any evidence to the contrary.

Trouble today, as men grade it, is deep and plentiful. "Let not your heart be troubled!" Why not? we almost snarl back at such a suggestion. Our banks break! Our factories groan for orders! Our ships rust at their docks! What should we need to wait for before trouble should be acknowledged? Who speaks to us so? Why speaks he so?

Jesus speaks! The reason He gives is crisp, conclusive and without qualification: Because you believe in God! We stop for no explanations. The only substantial basis of security is spiritual. Ye believe in God! The basal reply of all real religious satisfaction —God against it all.

I know life is hard today for all of us. Difficulty was never more evenly spread than now. Rich men have had to taste bitterness, in the sense of their own losses and helplessness, as never before. It may be that we are all being bound together by the galling band of suffering to make us appreciate an old counsel, "Be pitiful, for every man is fighting a hard battle."

I know the way is steep. I know temptations cut like serpents' teeth. I know that death sits around a close corner with cold hands to snatch all mine and me.

I would, however, defiantly hurl the words of our text at it all: "Let not your heart be troubled: ye believe in God." It is God against it all. We cannot be afraid. Marshal the troubles! Call out all the troops of terror! Set life in its most threatening ranks. We have God! We have God!

The courage generated by that stupendous fact comes flowing down the ages: out of flaming furnaces, across choking floods, above threatening disaster. The courage of this great spiritual fact has steadied the race.

There are two sure deposits such an experience should provide for all who will accept. The first one is a quiet and undisturbed confidence. The surface ripples across the sea may at times be turned into blinding spray before the winds that blow, but deep down below the surface there abides the undisturbed calm of a great repose.

The keenest and most penetrating observation I have heard these challenging days come testingly upon us was couched in

a quiet reply by a man who was listening with me to a very bitter word spoken by one who was compelled to take some severe losses. When he finished his accusation, my friend replied, "What right have you to plead exemption from this depression?" There was no answer. This is no selective hour. What right could I have to be without the common hurt?

"Ye believe in God!" Such a foundationing fact should surely bring a calm into our hearts that is not to be disturbed by anything else. The God of Abraham, Isaac, and Jacob—we preserve the truth in the ancient because we mean that He is not merely the God in general of a whole race, but the assuring God of the individual. I am not calling for some general belief in an unapproachable fact of creative majesty, even of measureless multitudes or of immeasurable universes. I can confidently take it with its encouraging hope, and be sure that if He could be the God of such individuals as Abraham, Isaac, and Jacob—He can also be the God of others, and the God of even me.

The moment the real meaning of that settles upon the soul there is a change in the atmosphere of life. A streak of dawn breaks through the black night from which the maddening cry of "Invictus" may have come, and the notes of a better song come floating out of life. A great, strong, quiet peace settles over the soul if we but believe that the everlasting arms actually enfold us. I contend that we are possessed of the basal matters out of which the calm life is to be built. It is the spiritual basis of security. We may be the weakest of the weak. Our religion is, however, not dependent upon our strength, for in Him, even we may be, and therefore should be, more than conquerors.

If this be true we need not be afraid to meet the test of the life it shall require, and for which the world looks to us for demonstration. We must present a living confidence in such an outcome.

We are not to draw short conclusions of life in the terms of what we can see here. The impressiveness of many of the so-called failures we estimate, is found in the fact that we are not finished. If this faltering mortality we bewail so much, whose broken remnants we follow in our solemn marches to the grave, were the end of us, the sorrow of incompleteness would rest like a pall across our race.

That is why I dare to seek a place to stand amid what the reckoners of life call the collapse of values, and to speak of the necessity of the spiritual basis.

God is about! "We are winning! We shall win! We are

marching! We shall arrive!" Ever ahead of us are the footprints of Him who came to show us the sure way home. I am sure in Him. Onward we will press our way, through everything life can ever bring, knowing always that God is about. One victorious day even death will be swallowed up in victory. That will be the final failure of failure. The universe is a success. God is all in all. He is the unshakable spiritual basis of value.

So Loved

By REV. MERTON S. RICE, D.D.

For God so loved the world. John 3:16.

There is no verse in all the Bible so generally known as is the verse recorded at, and familiarly referred to as John, three, sixteen. It is not a common text for sermons today, not because it is recognized as actually included in its significance in almost every phase of preaching in which God's relation to humanity is concerned. You cannot preach about God and man without becoming involved in the very fundamentals out of which this familiar verse is constructed. Many verses never become the common knowledge of the great mass of people because they are not made out of the common fundamentals.

When Martin Luther described this text as "The Gospel in miniature," he put this fact in the terse form of a phrase that is accepted by those who always cherish this Bible.

If you have not recently heard sermons based on this verse you have heard many which have incorporated it as their thesis. This verse has settled itself heart-deep into all Gospel preaching, and it is the actual subject of all Christian preaching. Every great tender word of Christian ministry is an exposition of the sweep of this word "so" as used by the skillful writer of the text. Every fine deed of Christian pastors in the tireless effort to bring God's love to this world is an emphasis of its meaning. Every beautiful Christian song, which breathes from the consecrated singer, or swells in the great hymnody of the congregation, is the expression of this great fact, we have never been able to make a sentence big enough to hold. Every touching incident which comes sobbing from deep human relationships springs from deep-struck roots in the measureless truth of God's love for us. This great note is the compelling tone of the whole human symphony which comes sounding along the ways of man, "God so loved the world," and the whole world, of all time, must have the final and ultimate report in before we will be able to calculate even toward the measure of the meaning of that word "so," to comprehend how great such a love really is. God so loved.

The text is too big for the sermon. Such a text embarrasses

me to bring any word of my poor choosing to your attention. The truth is already far better said by this supreme word. Anything I can possibly offer is bound to partake of the nature of anti-climax. The chiefest word that can be said to a world of sinful men and women is that God so loved them that He made way for their escape from whatever blame there be, and whatever guilt may mean in the reality of sin in the human soul. However faulty my theology may be in my statements of what sin means, and how salvation may be had, the fact remains that whatever it does involve, the immeasurable love of God for us has made provision for it. That is just what the Gospel is and why it is good news.

The word "so" is scientifically accurate. It can never be outrun. When we talk in such incomputables, we must have a large enough unit of measure to save ourselves from the embarrassment of stating the truth in terms that destroy themselves in the very enormity of their own figures. The astronomers long ago found that out as they have been trying to talk in figures to span the immensities across which we cannot think. They have dropped the little terms we use in surveying our own earth and have made a unit measure of a light year which is beginning to give evidence of its inefficiency as the sizes of our gazing lenses increase.

John was embarrassed at the little units of measure he knew as he contemplated the love of God. He snatched up the word "so", which has been standing impressively across the story of a needy world, as comprehending the dimensions of the divine provision which will never be outrun by human need.

There is a striking phrase in the Bible, "how much more God." I have always liked it as the expression of this same effort at divine definition. The author relates several incidents of human best in action, and then boldly writes across them all, "how much more God."

1—The universal need of mankind is answered by the universal offer of God. That is the first definition I bring as descriptive of the dimensions of this great word "so". "God so loved," I would place confidently against the universal need.

Sam Jones, who, with all his rugged roughness in preaching, had frequently a most penetrating way of putting a truth, set this crisp interpretive deduction beside our text in comment: "I like a Gospel that looks every man squarely in the face and says to him, 'You have a chance now to be a good man, and you ought to be one.'" That is exactly the temper of this comprehensive privilege of the solicitous declaration about our God.

Recently I tried to preach a sermon on the overwhelming significance of the text, "Behold the Lamb of God, that taketh away the sin of the world." At the close of the sermon some one came down to the altar to speak to me in a controversial tone rather than to experience the reality of the offered privilege. He said, "How then, sir, are you to deal with all the millions who have never heard of this great Saviour?" I replied that I did not know how to answer his question. I know this, however: there is written in red meaning in the Bible this penetrating significant word which covers every need, "The Lamb was slain from before the foundation of the world." If that means anything at all, it must mean that somehow there has always been a Calvary at the heart of God.

We do not need much theology to disclose the meaning of these great passages. That was what Sam Jones meant about looking every man everywhere squarely in the face with the promise of a chance. When Jesus Christ died the Lamb of God, and arose the Redeemer of Man, there was not left a discriminating exception that would leave you out. Need universal was met by a universal offer.

"So loved," is not a Gospel that springs from the ideas of God's wrath. Let us keep our Gospel in its derivative of love. It is the supreme proof of His love. "The Father Himself loveth us." What sort of theology have we had that would root the Gospel in so many folk's minds as a scheme for the escape of man from God's wrath? Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Jesus Christ did not die for us to make God love us. Christ is the supreme expression of the limitless love of God. For God commendeth His love toward us in that while we were yet sinners Christ died for us." That is the way the Bible frankly put it, and it requires very little theology to make it clear.

This great fact needs a commanding presentation to this modern sure day of ours, which, in the midst of its super-confidence, has seen the very basis of its trust crumble in its hands. That big, fine, manly, kingly Albert of the Belgians went tumbling down the mountain cliff to his much deplored death because the knob of a rock which he seized along a mountain-side broke and crumbled in his clinging, trusting hand. This scene is well worth our thoughtful attention. We wonder if the breakdown of our trusted things means more than merely a breakdown.

Recently one evening I was walking along the street of an Eastern city with a gentleman who had asked me to accompany

him to the church where I was to speak. During our walk he abruptly broke the conversation by saying, "The light is out on that porch." I replied that it was, and that it was also out on almost all the other porches. But, continued my friend, the light on this porch has burned without fail for many years, and we miss it now, and I brought you along this way that you might see how dark it is here. Then he told me a beautiful story of an affectionate endeavor which had lived its way into the appreciation of everybody there-abouts.

An old man had lived there lonesome and rather secluded. Little had he ever revealed of his relationships to others, though it was evident to all that he was constantly in the throes of a great passion in experience. An expression of his benevolent interest in the welfare of boys was aroused by a serious accident which befell two boys who tried to find a place for play.

On his lonesome old porch where he lived, there blazed a never extinguished light. They say it was hung there for a wayward son, from whom the father had not heard for years of eager anxiety. If he ever did come near the old home, he was to know the light was there for him. While the old man lived that light was never put out, but after he died it went out. That was why the man asked me to walk with him past the dark porch that seemed so very dark now.

In its way that is about as good as a man whose expression is endangered by a haunting grave not far ahead, can do, to show the faithfulness of his interest. But the story is doubly eloquent in its failure to illustrate what I seek to emphasize concerning the unfailing fact of God's love. Every illustration breaks down and every figure fails. I am justified in saying that our illustrations best illustrate because of their incompleteness. The moth that started to fly toward a star which it sighted as an attractive gleam in a dark sky, only to discover that its frail wings of gauze failed ere it had topped so much as a lowlying hill, yet made in its fluttering falter the meaning of the star-depth impressive to me. Since the distance is so overwhelmingly great, the moth is practically on a par with the stratosphere balloon boasting a few scant miles up in the thinning air, only to drop its curious adventurers with their very costly equipment down to the humble furrows of a farmer's field.

Our illustrations are inadequate and we fall back on that which in its own comprehensive dignity says more than we can say in descriptive definitions, "God so loved the world." The universal need of man is met by the universal offer of God.

2—So measurelessly important is this matter that it required the self-sacrifice of God to maintain its application. That may not be put correctly, but in almost all our religious statements our vocabulary is not equipped with words to carry the fine meanings religion demands. Somehow in this supreme sentence from John's Gospel there proceeds the compelling idea of God giving Himself.

There is a flavor of cheapness in any figures used to express the cost, if we can secure a thing by any offered price, which leaves us untouched personally in the giving. The thing I can buy with money, regardless of the price, is not for me the dearest possible thing to give. If you raise the price and make it exorbitant, even then it does not alter the fact. I do not believe the oft-repeated statement "Every man has his price." If it were so, I would not count the varying prices accepted as marking different grades of men. The fact that you could not be bought for five dollars, but could be for five thousand, does not give a better estimate of you. That you could be bought at all is the dismal failure. You are just as shoddy at five thousand dollars as at five. I would not trust a man who could be bought for either sum. That he could be bought at all jumbles all the figures.

This great Gospel-descriptive verse declares that the price paid was of the very sacrifice of God's own heart. "Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." It is not my concern now to explain the mystery of the Godhead. The truth of this great verse is that somehow God gave Himself for our salvation. "God was in Christ reconciling the world for Himself." The God-presence in it all is what gives it its power. Jesus Christ was not some chosen high commissioner from heaven, sent out to a world of wickedness to induce men to lead better lives by some great new movement which He would head. They who would thus humanize the Saviour of the world and make Him some super-Socrates, need not be surprised that such a pallid Gospel has no restorative values, and can never help the wavering ways of a sin-struck humanity.

When I turn to the Bible and read the commanding condition of our salvation, written red in terms of divine sacrifice, and realize that He took upon Himself the form of a servant! When I contemplate His great white hands actually torn for me! His brow gashed by the sharp thorns of a mocking crown! His side pierced with the cruel spear!—Everything about the indescribable scene presses deep into my soul the fact that in this

matter of my salvation, there inheres the inestimable fact that it is wrapped up in everything sacrifice can mean when set at the very heart of God.

"There was none other good enough," is the far-flung line of a poet who tried to express this inexpressible truth.

3—The third thing I propose for attention is what Martin Luther called the "causa finalis" in his excellent emphasis of the evaluation of this verse.

The whole content of this verse is spiritual. It cannot be dissolved in what this eager materialistic day would estimate, as though it were truer if it could be called, practical. There is no promise here of food or clothing or worldly advantage. "Shall not perish, but have everlasting life," is the "causa finalis."

There doubtless are many today who would immediately place such an estimate, as far from priority in the modern emphasis. This day is not impressed with the fact that the eternal issue of life is involved in every soul. Yet it must be recognized that only because of some insuperable liability can the story of Jesus be accepted. If there was no crisis of sufficient import to explain it, Heaven's council was misled, God's love was violated, and eternal destiny is merely a dream.

Such an alternative we cannot admit. The destiny of the human soul is somehow involved in this great fact. The issue is that we should not perish but have everlasting life.

That is Christianity and it cannot be allowed to fade out if we expect to keep the Christian Church. My chief concern is not the theology but the fact of it. The Cross of Jesus Christ does save us. I do not mean the mere Cross. Let us not get the symbol mixed up with the fact. The death of Jesus Christ is the issue. You cannot have a crossless Gospel.

Paul early met that issue. It is not an issue characteristic of our day. Attempts were previously made to set aside the actuality of the meaning of Calvary. In the fourth century, Arius tried to leave the Cross out of Christianity, but he failed. Today, one of the subtlest attempts of all history is gnawing at the heart of Christianity with bold, proud intellectualism to leave out the supernatural. A humanistic Christ is the proposal. Come unto Bethlehem and listen to the ordinary story of a rather pretty incident in which poverty was draped appealingly about a baby's birth. Come out to Calvary and behold the impressive self-sacrifice of a man who in unswerving loyalty to a beautiful ideal

did not count life dear unto himself. You can see here heroism, and devotion and unselfishness but nothing of atonement for sin. Yonder, under the brow of the hill where they slew him, is a quiet tomb where they laid the pale, bloodless body of a good but dead man. You can sit there in sorrow if you will. But do not exult there that the grave is empty. There was no Resurrection. This is the humanist's story of our Lord.

We are Christians. In the whole story of our great faith the fact of the eternal destiny of the soul is wrapped up in everything that the death of Jesus Christ means. To seek and to save the lost! That we might not perish but have everlasting life. Here is the definite expression of God's love for you and for me.

I believe profoundly in the forgiveness of sins by Jesus Christ, our Lord and Saviour. The historian Froude once tried to describe the preaching of John Henry Newman. He attended a service when the preacher himself was under the spell of some incidents in the supreme passion of Christ on the Cross. He paused. The very pause was impressive. A breathless silence came over the great audience as every aroused attention was turned expectantly to what the preacher would say. In a low voice, clear and vibrant, and in the holy hush heard in the farthest corner of the large sanctuary, he then said in the solemnity of a language forged in the fires of his own most intense experience and conviction. "Now I bid you to remember that He to whom these cruel things were done was Almighty God."

The effect of that sentence went as a piercing dart into every heart. It left the audience stricken in conviction before the sublime truth of the meaning of Calvary. Froude expressed his belief that the power of that sentence was an epoch in the mental and religious history of many of Newman's Oxford contemporaries. I have often thought on this sentence with deep appreciation and quoted it with keen interest. It brings my whole life squarely before the real truth of all Christian theology. "God was in Christ reconciling the world." He was not reckoning unto us our trespasses. Lacordaire once cried out, in the pressure of his absorbing conviction, "God on a Cross! That is all my theology!" I say in humble daring that I have arrived at a point in my preaching where I can understand the meaning of "God so loved the world."

There was an old blind man who used to stand on London Bridge and read aloud to passers-by passages from the Braille

Bible. Curiosity stopped many people, who were impressed by his simple reading. One day he lost his place in the midst of a familiar passage of the Scriptures, and as he felt blindly across the raised letters for his place he kept repeating the last word he had read, "There is none other name, none other name, none other name." The continuous call of that phrase won the acceptance of Christ by one of the listeners.

I leave this word with you, and would count myself fortunate as a preacher if I could say everywhere, God so loved! So loved! So loved! So loved!

Modern Science and the First Fundamental

By REV. HARRY RIMMER, D.D.
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Every generation not only faces its own problems and difficulties, but also erects its own standards of values and judgment. So the average man of the twentieth century has a new measure by which he computes the value of all things, material, philosophical, or spiritual. Being taught from early childhood to think largely in the terms of science, it is inevitable that modern man should reply to every problem which challenges his interest, "What does science say on this subject?"

In these most stirring and fascinating days of renewed inquiry, when all the old things are being weighed once again in new scales, it is only natural that the judgment of science will be sought even upon the basic premises of our religious philosophy. In the minds of past generations it would have been utterly impossible to raise this question of the scientific evaluation of spiritual things, as it was the general opinion in the age that has closed that the Bible was the final voice in all matters and subjects of discussion. Our generation, in turn, has raised the fetish of science, to which we bow down and worship with a blind faith unknown to the credulous age that is commonly called "the age of Bible believers." Reverence has not been displaced in the hearts of men. It has rather sought a new subject for its veneration. So in that sturdier generation when a more robust faith ruled the minds of men who had not yet bent the knee to the Baal of supposed scholarship and prejudiced research, this question would never have been considered and this chapter would never have been written.

We must hasten to remark that we in no wise regret the new order or the present age. The contrary is rather the fact. If the Bible is true and if its revelations are indeed from Almighty God, we need not fear to have it tested by any standard of truth that is honest, and that is established. If the words of the Great Book are not in full accord with all known *fact*, then we have been mistaken in calling it the Word of God. We use the word

"fact" in its accepted meaning, as distinct from theory and unproved hypotheses.

The Book which men call the Bible has remained unchanged and undeviating for thousands of years. Its writers never contradict one another, and all of its contents has an unwavering unanimity upon every subject introduced into its marvelous pages. We are perfectly willing to have the contents of this Book tested by science, as by any other established standard. We would unhesitatingly state that when men of science agree unanimously upon any correlated body of facts and do not change their conclusions or agreements concerning these facts for several thousand years, we will then be willing, if necessary, to discard the Bible and accept their conclusions instead! We think that this is but an honest test, since the Bible rests upon that pedestal of millenniums of unchanging and unvarying agreement. Sometimes we are forced to realize that we live in an age which, priding itself upon the term "scientific," is extremely superficial in many of its philosophical conclusions.

As an illustration, the author would recount an experience that occurred when he was delivering a course of addresses at one of our colleges. After one particular lecture, we were approached by a young student who desired to enter into a discussion concerning origins. This young inquirer began by saying, "I would like to talk to you in the language of science. In this interview I hope we can confine ourselves to scientific facts and language and get to the bottom of this question I desire to ask of you."

Of course we were more than willing to meet the youth upon his chosen grounds. Our early days in the study of medicine were spent learning double-jointed, twelve cylinder, knee-action words, and we felt that if he wanted to speak exclusively in the weird and compound verbiage of science, we should be happy to accommodate him. We felt that the discussion promised much.

The lad opened the conversation by saying, "Where did the world come from?" To this the writer replied, "Now, let us be scientific. What do you mean by 'world'? Do you mean this planet, this solar system, the sidereal system, the universe, the cosmos, or what?"

In some surprise the boy hesitated, then with an embarrassed smile replied with an expressive wave of his hands, "I mean the whole blame shooting match."

We laughed and said, "That's not scientific, but it is very clear. You wish to know where the cosmos came from."

He said, "All right, if that's the word I want; where *did* the cosmos come from?"

"It was created."

"By whom, or by what?"

"By God," was our simple and sincere reply.

"Who or what is God?" he asked.

We looked at him closely, to be sure he was really in earnest with this question. We saw, at least, that he thought he was thinking, and even that attitude on the part of a student is one to be encouraged! So we answered, "God is the Deity Who made all things. You may call Him 'First Cause,' 'Logos,' 'Personified Power,' or whatever else you wish. The point is, behind the appearance of the cosmos there remains a Person Who is the Author of all created things. He is Life Inherent."

"All right," he said, "we will pass that for a moment and ask this: "Who made God?"

"Nobody made God," was our rejoinder. "You are not being scientific in your language. We said that God was Life Inherent. In the universe there are but two types of life. *Creature* life is life that is transmitted. The life of Deity is life that is inherent, thus establishing by existence per se, a Creator. We said that He was self-existent, and there is no other term for an Infinity that is personified that is more expressive than Inherent Being. God always was, for there could be no beginning to Deity.

"Oh, come," he said, "I can't accept that, you know. It's not scientific."

We said, "I am sorry you can't see that, but that's the best we can do. Now let me ask you some questions, to which we also wish a scientific answer. Where do *you* think the cosmos came from?"

"It was evolved."

"Out of what?"

"Out of a nebulous mass of gaseous matter."

Fortunately, we had read this same textbook, and so we were prepared to ask, "Where did this nebulous mass of gaseous matter come from?"

The young man frowned in puzzlement for a moment and said, "Oh, I guess you would say that was created."

"But I am through talking now. Where do *you* say that it came from?"

"Well, I will concede that the original mass of vapor was created."

"By Whom, or by what, was it created?"

"By Nature."

"Very well, then, what or who is Nature?"

He hesitated a moment and said, "Er, you know, Nature is the—er, by Nature we mean what we mean when we say *Nature!*"

We said, "I am afraid that is not very scientific nor clear. We do not know Nature. Just who is it?"

"Well, Nature is the first cause of everything, the primary beginning."

"Then who made Nature and when did Nature begin?"

The lad flung open his hands in despair at our stupidity and said, "Nobody made Nature at any time; Nature always was!"

We laughed and said, "I am sorry. I cannot accept that; it is not scientific." There we parted company, both of us having been talking about the same identical Person or Force under two different names.

The man who thinks his way through the mechanics of creation will find, behind all created matter, a Personified Being of intelligence and power. This Being he calls God.

The first fundamental of the Christian faith is this: that God is a Person. The fact of deity is universally conceded by all save the fool, who "hath said in his heart, there is no God." This traditional and foundational tenet of all faiths is found in false and true philosophy alike. Even those who would becloud the issue with nebulous evasions of fact, speak of the existence of a deity, even though they postulate it as some ethereal and unknowable force or principle. The Christian revelation, however, goes right to the heart of the matter with a plain annunciation of the most vital fact in the thought of the human race, namely: *There is a God Who is a Person!*

This was the reason for the coming of Christ. Jesus clothed Himself in human flesh that He might manifest God. He stated that the purpose of His coming was that He, Jesus, might show forth God. The Only Begotten Son, Who was in the bosom of the Father from eternity, clothed Himself with the habiliments of temporal existence, that He might teach the reality, the Personality, and the certainty of God's being. Upon this foundation of the Personality of God, the entire Christian structure rests.

Turning then to the realm of science and reason to see what the basic foundational facts of science might say as to the existence of God, we will appeal to an unvarying law of logic. This law is, "Begin with a fact that is universally conceded and reason from

that fact to your conclusion." So at the start of this investigation we must ask the reader to grant a concession. That concession being granted, we will demonstrate each successive step as we press on to the scientific evaluation of the credulity and reality of the existence of God.

The concession that we desire is simply this: That there is a cosmos!

This fact no reasoning mind can deny.

The universe is real.

The solar system is concrete.

The planet on which we live, and which is the source and scene of most of our scientific investigation, is a stubborn, indisputable, unchanging, irrefutable fact.

Now then, beginning with the certainty of the fact of the cosmos, we raise the eternal question, "Whence?" We do not live in a world made up of a single ball of solid matter. We are part of a marvelous and complex system. Not only does the sun, which is the source of our earthly light, revolve as the nucleus of a solar system, but this system is itself part of a universe. This universe in turn is one of many such that make up the physical cosmos. We are a tiny but integral part of a complex physical creation. Three hundred and fifty million solar systems are reported with their suns, planets, and satellites in our galaxy. Then beyond all this, the spiral nebulae are seen as silver snails in the garden of God, each of them being so vast in diameter that they are at present beyond the reach of our counting devices!

Reason doth rear her head and cry, "Here it is, this marvelous and amazing cosmos. Whence did it all come?"

The clearest discussion of this problem of the whence of physical matter was presented to us one evening by a little lad who perhaps did not realize that fools may ask questions that the wise cannot answer. In this case, however, he challenged our interest by the rather abrupt query, "In all the whole world, how many different kind of things are there?"

His mother interrupted to say, "You don't need to answer that question, doctor; I didn't know what he was going to ask you;" but we said that we would like to try to answer that question.

Turning to the lad, we said, "Freddie, I don't know much, but I happen to know that. In all the whole world, the heaven, the earth, all the stars and suns and moons and planets, there are less than one hundred different things."

The lad looked at us in amazement and said, "Aw, you must

be spoofing me. I know there are more than a million, because I know a million different things myself."

Matching his seriousness with a like mien, we replied, "Now let's examine this and see. You can't know a million different things, for in all the universe there are only ninety-six different things, which are called 'elements'."

The lad shook his head with stubborness and said, "I know there are more than that!"

Entering into the spirit of the argument, we said, "All right, what is one of those things that you know?"

Being in sight of the supper table, he said, "Well, salt is one thing."

That one was easy. We said, "No, Freddie, salt is not one thing; salt is two things. Somebody has taken a piece of metal called sodium and a piece of gas called chlorine, and mixed the two things together. The result is what chemists call 'sodium chloride' and we common folks call 'salt.' But salt is not one thing; it is two things in combination.

"How about water? That's one thing!"

"No, water is two things. Two pieces of a gas called hydrogen and one piece of a gas called oxygen are mixed together, and they make water."

"How about air? Isn't *that* one thing?"

"Wrong again. Air is always three things. Seventy-nine pieces of a gas called nitrogen mixed with twenty-one pieces of a gas called oxygen, with a tiny, tiny portion of carbonic acid gas, make up the simplest kind of air. Air is not one thing. It might be as many as twelve or fourteen things, depending on how close you live to a glue factory or a garbage dump!"

The boy laughed with keen appreciation and said, "Oh, I see! It is kind of like arithmetic, or like the alphabet."

That is the perfect figure of creation. The whole world of mathematics resolves itself into two divisions. First, we have the factors that men call the numerals. These factors are figures from one to nine, with the cipher added for convenience in multiplication. With these ten factors, combined with intelligence, we can solve the problems of mathematics, and arrive at the solution of the most intricate of these problems. Mathematics, then, are predicated first upon factors, and secondly upon intelligence to manipulate those factors! The science of figures would be utterly impossible without intelligence of a high order, capable of making absolutely innumerable combinations of the few factors. The universe, then, is a combination of factors on purely math-

ematical formulae. These factors number ninety-six. But factors alone cannot be resolved into mathematics. Intelligence is the more important element in the juggling and arranging of these factors. The entire physical creation is a solved problem in mathematics, for these various elements are combined in different proportions to make up all the intricacy of the physical creation.

The same is true in the world of literature. In the English language we have twenty-six factors, called the alphabet. When these twenty-six letters are manipulated by intelligence of a sufficiently high order, literature is the result. The twenty-six factors by themselves remain dead. When they are combined by intelligence into orderly sequences, they then become a "Gettysburg Address," or a "Twenty-third Psalm." These same factors may be framed by intelligence into "A Message to Garcia"; or they may declare war upon some foreign power. Again, they may be recast into treaties of peace and documents of eternal fidelity. But no matter what the purpose and intent of the expressions of literature may be, there can be no literature until there is intelligence directed to the manipulation of the factors.

The Creator has as the basis of His mathematics, ninety-six figures instead of ten. These figures may be arranged and rearranged again and again into all of the marvelous and ponderable structures that we call the physical universe.

Or shall we say that the Creator has as His alphabet of creation, ninety-six letters at His disposal? As an illustration of this, we take one small series of alphabetical symbols and put them together in this form: STAR. The connotations of that assembling of factors are very definite and concrete and real. Those four symbols, thus arranged, open to us all of the unfathomable vistas of the realm called astronomy.

Now, without changing the value of those factors, we rearrange them into new position and put them in this order: RATS. At once the mind is struck with the ludicrous nature of this contrast. There is as wide a difference between the orbs of sidereal space and the rodents of a dark gloomy basement as there is between any two extremes that the human mind can frame. But we have expressed those two extremes by our intelligence, through a simple rearrangement of the factors.

Once more we rearrange this figure, and now it is ARTS. In this new order these tiny creatures spring into our intelligence with all the world of beauty and wonder that is open to the finer side of the human nature. Herein we have music and sculpture,

painting and drama, poetry and prose, and all the finer things that make life worth while.

Again we recast these symbols and they become TARS. Can there be a wider gulf in the meaning of words than that which exists between the black, foul-smelling, viscous masses that form the tars, and the ethereal, kinesthetic values of the realms of the arts?

So with this one simple demonstration, which might be multiplied into a thousand, we would show that intelligence by the use of the same identical factors may express widely divergent conceptions.

To apply our illustration, one of the factors in creation is a little letter or symbol called carbon. When the atom of carbon is arranged in a sentence of creation so that each atom is touched at every point by four other atoms, that word spells "diamond."

As we did in the case of the little word "star," we now rearrange the relationship of the atoms of carbon one to another, and changing the pattern, the little word becomes "graphite." The first substance we wear on our person with pride and enjoyment, as the highest and richest adornment that a person can afford. The second we use in our lead pencil to record our casual and passing fancies.

Once again we rearrange the order of this element, and it becomes coal to burn in the furnace. We change it again and it becomes clay. It becomes the substance out of which dishes and pottery may be made.

We may, then, resolve our conclusion into this very simple phrase, "The physical creation is a mathematical organization of certain factors combined upon known and tested formulae."

This raises the next question in the realm of logic: Who is this Combiner? There are surprisingly few answers to this question that reason can even ponder. There is only one answer that reason can accept.

Only the thoughtless, and those who are utterly lacking in logic, can reply, "*Chance* is the combiner of the factors of creation." The statement that life began with a "fortuitous combination of accidental circumstances" and started a process of development and gradual change, is not acceptable to a thinking and reasoning creature. Since the factors of the physical structure are known, and since we recognize the fact that they cannot be manipulated without intelligence into the mathematical formulae and combinations of geometric intricacy, *chance is utterly ruled out.*

We might as well say that success in solving mathematical

problems depends upon luck. How many times would it be necessary, let us say, to cast the ten factors of mathematics from a dice box on to a table, before accident arranged these little symbols into the proper answer to a problem in higher mathematics? The solution of a problem in calculus would not be arrived at in a hundred million years of incessant casting forth of the factors of that problem, if the entire matter were left to chance.

Can chance solve an equation?

Can chance add a simple column of figures, or multiply seven figures by six others and find the right solution? If mathematics depended upon luck or accident, we are quite sure that many of us would have had better marks in this fascinating subject in the days of our student experience. Whatever else our conclusion may be concerning the origin of matter, we may well rule out the theory of chance.

We may as well say that literature is the product of chance, as to ascribe creation to that source! How many times do you suppose we would have to put the twenty-six elements of the English language into a hat and shake them out on to a table, before they would shape themselves into an "Evangeline," or fall accidentally into the arrangements of "A Midsummer Night's Dream"? The suggestion is utterly preposterous. Chance is ruled out.

It is in this arrangement of established facts that the presence of God is most clearly seen. Every realm of pure science ultimately leads men back to the fact of God and His existence, and ushers the careful inquirer into His presence.

We remember an experience that occurred a good many years ago in the classroom in college, when we were listening more or less attentively to the day's study in a class in biology. It has been our fortunate experience to spend the days of our youth in the mountains, where we lived close to what men call nature. Of books we had few, but the creatures of botany, and all the vast world of zoology, were our rather intimate and daily companions. Therefore we had some difficulty, on occasion, in accepting the things that were written in textbooks!

In this class in biology, we remember, the professor was lecturing that day on his favorite subject. Whenever this good gentleman lacked an explanation of some mystery in the realm of biology, he fell back upon the good old word, "instinct." On this occasion, as he was describing some fascinating fact of biological importance, one of the students asked him for the basic explanation, and automatically the good professor said, "Instinct."

Upon which another student asked, "Doctor, what is instinct?"

The professor said, "Instinct is inherited memory."

Unfortunately, we were present in the class only in a physical sense. Most of our mind was out where the fishing was better! But with half an ear we heard the answer, and without conscious thought, audibly said, "Uh-huh."

This good doctor truly loved an argument in the class and always encouraged such, so with vast glee he pounced upon this unwise rejoinder. Leveling a finger in our direction, he said, "What do you mean, uh-huh?"

Not wishing to become the cynosure of attention, we said, "Excuse me, doctor, I wasn't thinking."

With great delight the doctor nodded and said, "Not an uncommon phenomenon in this class! Nevertheless, when I said that instinct is inherited memory, you spoke up in the negative. Now, sir, can you defend your position?"

We replied, "Yes, I think the position is defensible. I can give, at least, an illustration of a case of instinct that is not attributed to inherited memory." So as an instance we recalled to the doctor's mind the strange conduct of a tiny spider very common on the North Pacific coast. This small creature is not much bigger than an ordinary shoe-button, but she makes her nest in the empty shell of any bivalve, from that of a large clam to one of a gigantic abalone.

This tiny spider has a remarkable technique of construction and rearrangement in the establishment of her home. She swings this shell, lying discarded in the vicinity, by two strong silken cables to the overhanging bough of some low shrub. This shell must be lifted from twelve to twenty inches above the ground, that she may rear her brood in safety. The raising of this comparatively enormous mass of material is an engineering problem that can be comprehended only when we graduate it to the ratio of humanity. The spider weighs a fraction of an ounce; the shell may weigh a half a pound. To show you her problem, we would give you this suggestion. If you had to raise thirty-six hundred tons of concrete and steel eighteen hundred feet in the air, how would you do it? You say, "I couldn't do it." Yes, you could, if you had sufficient scientific knowledge and engineering technique. The problem is solved by the spider by true engineering ingenuity, and by application of a scientific principle.

Somewhere this spider has learned the law of physics that a drying object will shrink and contract. So she locates her shell in relation to her bough and swings down, leaving behind her a

thread as wet as she can make it. This thread she ties to one edge of the shell and waits for it to dry. The contraction of this drying thread raises this shell a tiny bit from the ground. The spider then swings down and puts another thread to the opposite edge of the shell and allows that to dry. Laboring thus incessantly without rest day or night, day after day, she spins innumerable threads. Thus raising one edge after the other, perhaps a few microns at a time, she gradually swings that shell into the position that she has selected. With superhuman patience, this busy artificer then spins her threads into a strong, united cable, until two slender ropes support her future home. She then lines the shell with silk, spins a waterproof covering over the whole, and cuts a tiny door in the outside. Entering into this home that ingenuity and patience have contrived, she settles down to rear her brood in peace and safety.

When we had reminded the good doctor of this interesting but well known phenomenon, we asked the question, "How did this spider know that a drying thread would shrink and contract, and raise that shell?"

The professor replied, "That's instinct."

We said, "And instinct is inherited memory?"

The professor said, "That's right."

We then asked, "That means, then, that the spider inherited this knowledge from the mother, and the mother from the grandmother, and so on back to the first spider that did this?" The professor nodded agreement to this inevitable conclusion.

"Then, sir," we said, "if all this is inherited memory, one spider learning it from the preceding generation, *the first spider that ever did this sat down and figured it out!*" There can be no other conclusion. If instinct is inherited memory, then the first of every species and order that possesses this innate wisdom so remarkable in the world of biology, had the intelligence to study these laws and master them by reason.

With a humorous gesture of resignation, the professor said, "It seems in this case that my definition will not hold up. Now, having upset *my* definition, perhaps you can tell us what instinct really is."

Fortunately, we did not have to search for an answer, as we had thought this thing out in the quietness of the fields, as we correlated the facts of nature to the pages of God's Word.

"Instinct," we maintained, "is imparted wisdom. In the very dawn of creation, the Creator imparted to every creature the knowledge essential to survival in its own environment."

With that conclusion logic can find no fault, nor can science marshal one fact in refutation!

Dogs, for instance, may learn many tricks and perform them to perfection, but the memory of them is never inherited by the puppies that are born from these accomplished parents. Each puppy must in turn be painstakingly trained to learn the same trick over again, and "inherited memory" falls down here.

This case of the spider is just one case among the multiplied thousands of evidences of imparted wisdom that might be mentioned to demonstrate the amazing intelligence planted in the creatures that constitute the realm that men call nature. But this case demonstrates that there is a mind which controls even the minutiae of life. In nature we veritably see the workings and the presence of an omniscient, omnipotent, and omnipresent God.

At least, this has been the testimony of the ages as far back as written records go.

When Abraham dwelt in Ur of the Chaldees, he saw the wonders of God in nature. When David, the Psalmist, smote his harp in the quiet hush of the Judean hills, he sang, "The heavens declare the glory of God, and the firmament showeth the work of his fingers."

So much of God in nature did David see, that without any of our modern astronomical learning the psalmist could say of the sun, "His reins are gone out through all the earth." This is absolutely cold fact!

The earth would go hurtling off into the uttermost bounds of unlimited space, there to crash with some other vast body and thus perish, if the sun did not guide it on its orbit and hold it in place with invisible reins.

The Bible, which owes none of its power or value to purely natural sources, teems with such references to the presence of God in the organized universe, the knowledge of which we call nature.

The language of the stars is understood by every nation of men on all the face of the earth, as they testify of the presence of God in the organized universe, the knowledge of which we call nature.

The language of the stars is understood by every nation of men on all the face of the earth, as they testify of the presence of God in the cosmos. Indeed, it is contended by those children of Abraham who have descended through Ishmael, that it was through this natural revelation that Abraham was called to follow God. The Bible simply says that God called Abraham out of Ur

of the Chaldees, while the verbal history of the East purports to tell us how.

According to this old tradition, the father of Abraham was an astrologer in the courts of the Chaldees, and foretold coming events by the stars. He had trained the boy Abraham in such knowledge of the constellations as was possessed by his school. When the older man retired at night and took his ease, he left the young Abraham to lie upon the couch on the flat roof all night, watching the stars for unusual signs and auguries. When such appeared, it was the duty of the boy to call his father, the astrologer, who would seek to read the meaning of the message in the heavenly bodies.

As the young man studied the movements of these bright witnesses night after night through the advancing years, we are told, he noticed that these constellations and bodies seemed to move in obedience to inevitable law. He observed that they apparently wheeled and changed formation on some plan, in response to some intelligent will. Reasoning from this, Abraham thought his way through to the God Who called him to be the father of a new nation. We cannot vouch for the historicity of this record, of course, as it is among the traditions of the East, but tradition often serves as the wings that Truth takes to herself to rise from the ground when crushed by forgetfulness.

It is probably more nearly true to say that Abraham learned to worship God and to believe through the ministry of Melchisedec, who was the priest of monotheism and the prophet of God. The two were friends, and we know that Melchisedec received the tithes from Abraham, as the representative of God and as His minister. We quote this interesting legend only to emphasize the fact that these races and tribes of the desert are sensible to the influence of the stars as a contributing factor to human faith in deity, and even in these marvelous days of scientific erudition, we can still hear the cry of that great astronomer, who saw so much that he exclaimed in wonder, *"Truly, the undevout astronomer is mad!"*

Natural science is the interpretation of the physical universe by the observations of trained men. A "naturalist" is simply an ordinary human being whose eyes are open, and who sees what he looks at! Most of us rarely see what we look at,—or perhaps it would be better to say that we do not observe what we see! The scientist, however, has been trained actually to see facts, to recognize them as such, and to correlate them in their relation with one another. Between scientists and various schools of sci-

ence, there is not any disagreement concerning the *facts* of nature; the only disagreements are concerning *the interpretations of those facts.*

The plain and unvarnished facts of nature all testify to the reality and presence of God in His creation. The distortion of these facts is the saddest evidence of the illogical method of atheism. Only the blind, or wilfully dishonest, can enter into the study of science, accept things as they are, and doubt the existence of God. Even the eminent agnostic, Huxley, confesses himself "utterly unable to conceive matter if there were no Mind to feature that existence."

That science demonstrates the existence of God is the clear testimony of many eminent men of science. In a recent book, "The Strength of Religion as Shown by Science," Dr. Charles E. deM. Sajous takes as his main thesis, "SCIENCE DEMONSTRATES THE EXISTENCE OF GOD." It does indeed. Sajous states:

> "The creation of matter, of the universe, of the solar system, of the earth and all living things, including ourselves, imposes the need of God in the whole physical domain, the cosmos, to account for *any* of the phenomena known to us."

Call the roll of the American Association for the Advancement of Science, and among the fifteen thousand members you can scarce find a man who will confess himself an atheist. A company of the most eminent of them, headed by Dr. Millikan, who attained fame long before he isolated the atom, recently sent forth a signed statement to the press, declaring in no uncertain terms their faith and belief in God the Creator. It is a mistake to think that science is essentially atheistic; it is radically the opposite.

The thoughtful reader at this point may inquire, "If this is true, why then are not all scientists Christians?" We believe that the answer is, "Because of faulty technique." Much of our recently acquired knowledge depends, of course, upon a machine technology, but the balance comes to us from the proper application of technique and the clarity of conclusion. As an example of what we mean, we might cite the very simple technique of research in protozoology.

When we find water that we suspect contains certain interesting forms of life, there is a recognized procedure that must be followed. This water is centrifuged to cast all the living matter into the bottom of a test tube, and the surplus water is drained off with a pipette. There is added to this small amount in the bottom

of the test tube a few more centimeters of water impregnated with Eosin Y. This mild but persistent tissue stain will impregnate the entire morphology of any creature living in that water.

After a few hours have lapsed, to allow for this penetration, the specimen is again centrifuged and repeatedly rinsed in clear water. After the final centrifuging, we then have two or three centimeters of water in the bottom of the test tube containing an abnormal amount of living matter which is invisible to the unaided eye.

Now we draw out one drop of that water and place it on the concave surface of a glass slide. Over this cavity a cover glass is cemented into place and the finished slide is fitted to the mechanical stage of a compound miscroscope. The eyes of the observer approach the ocular lenses of this almost miraculous instrument, and magnified some two thousand times, this drop of water is turned into a miniature lake. In that clear background we see pink creatures speeding about on the ordinary business of their daily living, unveiling their secrets to the eye of the delighted beholder, and thus we learn the nature of the life resident in that water.

In other words, the technique of observation in protozoology is to observe the specimen through the microscope. Suppose, now, that the student had an improper technique. Let us say that his procedure was accurate up until the time he prepared the drop of water for observation on the glass slide. But supposing the scientist now took his glass slide in his hand, and going to the labratory bench, he laid down the microscope and peered at the instrument through the specimen! How long would it take a skilled observer to find out the nature of life in the water, as long as he studied the instrument through the specimen?

At once you smile and say, "Nobody would be so foolish," from which conclusion we must reluctantly dissent.

The universe in which we live is our specimen. The Bible is our microscope. When men study creation through the lens of the Word of God, their definitions are clear, their enlargements are magnificent, and their conclusions are scientific and accurate. But when a man uses the universe, which is his specimen, to study the Word of God, which is his magnifying glass, he has reversed the proper procedure! So his definitions are fogged, the matter is distorted, and confusion results!

No scientist can see clearly and think straight, unless he first sees God; and then sees the universe through Him. Thus the difference between the scientist who is a Christian and one who is not, is a matter of methods and not materials. The scientist who

looks at the physical universe through the Bible sees all matter in its proper relationship to spiritual verities, but the man who seeks to look at the Bible through the physical world has a fogged and befuddled vision and is confused.

We cannot emphasize this too strongly. It is a matter of method. If the telescope is reversed and the wrong end is placed to the eye, distant objects are indefinable and even the closest and most familiar things are warped and twisted out of their proper perspective.

There are two revelations of God in the world, and it is imperative that we keep these revelations in their proper relationship to each other. The lowest and simplest revelation that God has made of Himself is in the physical world that men call nature. But the natural testimony of the existence of God is unavailable to the general world of men. They must have a higher and clearer setting forth of His Person than that.

Because the *natural* revelation was not sufficient to lead men to God, He was forced to give them a *supernatural* revelation. In witness of the truth of this fact, we present the nations called "heathen." Abominable practices abound and incest abhorrent to the civilized world is common among them. Their lecherous conduct is frowned upon by every Christian nation. The manner of their hourly living can only be adequately termed "ungodly." Their vicious and vile practices, which are the common custom of their general living, condemn them to a bestial level.

Yet the heathen are in possession of nature as we are not! They dwell in the palm of nature's hand. They recline upon her bosom in the watches of the night, and they wring their sustenance by travail and daring from her reluctant grasp. The same seasons pass over them that we experience, the same sun warms them by day, and the same stars light their way by night, and yet they have no true knowledge of God.

It is thus evident that the natural revelation of God is inadequate fully to set Him forth. Hence God has given to men a higher revelation of Himself, in the pages of the Book called the Bible. It is the written revelation that came to men by the direct inspiration of the Holy Ghost, that deserves the highest place in the thinking of men today.

There are sermons in stones and homilies in the babbling brooks, to those who have seen God from some higher source of revelation! The very rocks *do* cry out to those who have found God through the higher medium of His Book. It is because of this incontestable fact, that science is the handmaid of Scripture. The

two must ever be in perfect harmony, *where science is correct* and is truly scientific and not purely theoretical. So evident was this in the thinking of the eminent Sajous, that this great man of science cried out in delighted interest, "Science is doing even more for religious thought today; *it is acting as a beacon for the great pathway to God, which is the Bible!*"

Hand in hand they go about their work for the sons of men:

THE WORKS OF GOD

and

THE WORDS OF GOD

in perfect harmony and accord. The physical creation and the spiritual revelation breathe the same message that the Living Word journeyed from heaven to establish, which is, "The earth shall be filled with the knowledge of God as the waters cover the sea."

Modern Science and the Youth of Today

By REV. HARRY RIMMER, D.D.

THE ISSUE STATED

It is a dangerous venture to lift the voice against intrenched bigotry, but the time has come when some of us should register a protest. For a generation the schools of America have been in the grip of a strange philosophy which really has become a religion, and when any man lifts a protest against this fortified error he is called ignorant and an enemy of science! For in the generation of intrenchment organized ignorance, under the banner of evolution, has persuaded the scholarly classes that the opponent of their exploded theory has no right to be heard on the grounds that ALL SCIENTISTS AGREE ON THE FACT OF EVOLUTION, AND ANYTHING ELSE IS NOT SCIENCE!

The author feels he does not have to defend himself from the charge of antagonism to science, as he is professionally engaged in scientific research, but it will not be wasted words to take space to say HE IS A FRIEND OF TRUE SCIENCE. *There is a difference between science and scientific opinion,* and it is the latter, that is often meant when we say "modern" science.

A science is a correlated body of absolute knowledge. When knowledge on a subject has been refined and is *absolute,* the knowledge of those facts becomes the science of that subject. But "modern" science is the opinion of current thought on many subjects, and has not yet been tested or proved. When the test is made, this "modern" science generally fails and passes on to new theories and hypotheses, but this never hinders a certain type of dogmatist from falling into the same error, and positively asserting a new theory as a scientifically established fact. The author desires to clearly distinguish in this article between true science, (which is knowledge gained and verified) and "modern" science, which is so largely speculation and theory.

It is "modern" science which has become the fetish of modern American scholastic youth. Whatever is promulgated in the name of "modern science" is eagerly accepted at its face value, so with a faith infantile, and a credulity amazing and vast, they swallow the camel of science and strain at the gnat of Scripture.

The conditions among the student bodies of the nation are causing many earnest thinkers grave concern. In many cases the so-called scholarly classes are becoming infidel to the ancient and traditional faith of America, and there are breakers ahead! How many parents have sent their sons and daughters to college with hearts of faith and received them back practically infidels the records will never show, but the aggregate number is appalling. Students in many cases laugh at the church and sneer at Christian faith because it is "not scientific," and turn their backs on godly living and holiness of conduct, to make shipwreck of their lives as they drift away from every mooring that would hold in times of stress. Without faith what can science do for the soul? The answer startled the world a few years gone by, when two prize students in a famous University killed a lad with brutality and violence, as a scientific experiment! and were defended by an avowed and rank atheist. This was only logical, for atheism and violence always go hand in hand.

"Modern" science brings certain specific accusations against the church of Jesus Christ, and as a scientist I have examined the indictment. In the course of this examination I found that the "modern scientists" are guilty of every charge they lay at the door of the church! One by one we will examine them, and see how "modern" science betrays the trust of youth.

(1)

"MODERN" SCIENCE IS SECTARIAN

The first charge laid at the door of the church is this; sectarianism. I am told the Methodists are fighting the Presbyterians, the Baptists are at war with the Congregationalists, and the various denominations are engaged in a sectarian battle to the death. I say I am *told* that, but as I travel back and forth across the land I fail to find it so. There may have been a time when it was so, but the man who speaks thus is about twenty years behind the times. THE ONLY WAR I SEE NOW IS THE BATTLE BETWEEN THE CHRISTIANS AND THE MODERNISTS; and that is so general it can hardly be called sectarian.

But "modern" science is guilty of this very charge! More bitter by far than any conflict of church sects is the armed battle between various camps of "modern" science!

The paleontologists are at war with the geologists!

In the issue of "Science" dated February 8, 1924, (Vol. 59, No. 1519) there is an interesting case of "modern" science in the

article labeled "Gizzard Stones of Dinosaurs exhibited." In this article Dr. Willis T. Lee makes the statement that the Dinosaurs of ancient times were the lineal progenitors of the modern fowls. He bases this surprising statement on the fact that the ancient Dinosaurs had a gizzard, and the modern chicken has a gizzard, so the chicken must be the lineal descendant of the Dinosaur! He says "all wise folks know this." So speaks the geologist.

Then in the issue of "Science" dated March 14, 1925, (Vol. 59, No. 1524) a noted paleontologist takes exception to this statement, and starts the war of words. Dr. Junius Henderson, of the University of Colorado, enters the lists for scientific accuracy, and in a few remarkably well chosen words knocks the positive assertions of Dr. Lee into a cocked hat! Dr. Henderson calls attention to the fact that these fossil animals may not have had a gizzard at all! That gastroliths, or gizzard stones, found with fossil bones, are not a proof of a pre-historic gizzard, as gastroliths are today found in the stomachs of many animals that have no gizzard! as for instance the seals, sea-lions, some snakes and lizards. Dr. Henderson continues:

"ALSO THE UNQUALIFIED STATEMENT THAT BIRDS ARE LINEAL DESCENDANTS OF DINOSAURS WILL INCLINE MANY TO WONDER JUST WHO PROVED THIS AND HOW! THE TERM HAS VERY EXACT SIGNIFICANCE AND THE RELATIONSHIP IT SUGGESTS HAS CERTAINLY NOT BEEN DEMONSTRATED IN THIS CASE."

So the scientific sect of the paleontologists are at outs with the sect called geologists!

The sect of the geologists have their innings, however, when they take a swat at the sect of the anthropologists. In another issue of "Science," (which, by the way, is the official weekly organ of the American Association for the Advancement of Science, and so therefore authoritative;) an article appeared by Dr. Ales Hrdlicka, anthropologist of the Smithsonian Institution. By those who are acquainted with current science, Dr. Hrdlicka is rated as the greatest living American anthropologist and the peer of any living anywhere. In this article Dr. Hrdlicka decries the wild guesses of some enthusiastic excavators in Florida, who upon no real evidence gleefully announced the finding of human relics several million years old! This noted authority says it is not so: we have no American relics anywhere in the United States much older than three thousand years!

This man is an authority, he ought to know. But in a sub-

sequent issue of "Science," a geologist from the University of Texas attacks the statement of Dr. Hrdlicka and says he cannot know what he is talking about: ONLY THE GEOLOGIST CAN SPEAK ON A QUESTION OF TIME!

Then the sect of the archeologists takes a whack at the geologists. In the issue of "Science" dated September 18, 1925, (Vol. 62, No. 1603) there is a valuable and scientifically illuminating article by Dr. W. H. Holmes, archeologist of the Smithsonian Institution. The title of the article is "THE ANTIQUITY PHANTOM IN AMERICAN ARCHEOLOGY." I consider it one of the most *scientific* articles on archeological procedure to appear in twenty years. Dr. Holmes decries the highly colored tales of amateur scientists, and says they are soon forgotten, but *"when geological chronology is appealed to by explorers, whose statements and conclusions find a place in scientific journals, the case becomes more serious and deserves more than a passing notice."* Then he refers to an article published in the American Journal of Science by F. B. Loomis, who thinks he has proved the Pleistocene ancestry of man! After a remarkable analysis of the insufficient evidence and an arraignment of the unwarranted conclusions drawn therefrom, Dr. Holmes lays out the geologists in these words: "GEOLOGISTS ARE SLOW TO RECOGNIZE THE FACT THAT HUMAN RELICS BELONGING ON OR NEAR THE SURFACE ARE LIABLE TO INTRUSION BY VARIOUS MEANS INTO OLDER UNDERLYING DEPOSITS, AND THAT TO CONSIDERABLE DEPTHS." Dr. Holmes concludes by saying such procedure is dangerous to the cause of science. GET THIS ISSUE OF "SCIENCE" FROM YOUR LOCAL LIBRARY AND READ THIS ENTIRE ILLUMINATING ARTICLE: I have only room to quote thus briefly that the case may be clear: *there is a sectarian science!*

(2)

The second charge laid at the door of the church is dogmatism. So I take the challenge, and after careful study I find that MODERN SCIENCE IS DOGMATIC. First, I find that the dogmatism of modern science is evidenced in the frequent statements of unproved theories as proved fact. The church may be dogmatic on points of doctrine that have weathered the storms of critical inquiry for centuries of time; but it is inexcusable when "scientists" dogmatize on unproven and unprovable theory. More than ever is this dangerous practice reprehensible when this dogmatic error is offered in place of faith and truth, and given in exchange for the one safeguard of life! The youth of the land are today asked

to leave their anchorage on the Rock of Ages for a footing in the slime of "scientific" lies!

Many, many times we hear theory stated in absolute and positive terms of fiat fact. The animal ancestry of man: definite ages in terms of years for rock systems and strata: ages of strata: ages of fossil relics no man can date! These and many others are cases in point.

The first, the dogmatic statement of man's animal origin, has never been proved. Not only that, but recent scientific discoveries have made the theory scientifically untenable, as I have shown in a series of recent booklets in this series. The old argument of the dogmatic teacher, "all authorities agree," is not acceptable as *evidence* any more. *I looked up seven of these quoted "authorities" one time, and they all quoted Haeckel! They agreed, all right, but what did they agree upon, except that Haeckel had said a certain thing!*

The second, the ages of system of rocks so ancient no man can know even remotely the time of their origin, passes the realm of the scientific for that of the ridiculous.

A guide in the Yellowstone Park was showing a party of geologists the famous obsidian cliffs there. One of the party to test the guide, asked, "How old are these cliffs?" The guide responded without hesitation: "Fifty thousand and six years old!" Somewhat taken aback the scientist said, "How do you know so accurately?" and the guide replied, "I came here six years ago, and they were fifty thousand years old then!"

No more scientific and hardly less humorous was the case of the professor of geology in a college in California. (Name on request!) One day a member of his geology class asked him, "Professor, how do you determine the age of a stratum of rock?" The professor replied, "The age of a stratum of rock is determined by the fossils it contains." Ten days later the student asked, "How do you know the age of a fossil?" Forgetting the former question the Professor said, "THE AGE OF A FOSSIL IS DETERMINED BY THE ROCK IN WHICH IT IS FOUND!"

(Go back and read that over. Compare the two questions and answers, and see the folly of scientific dogmatism.)

It is generally conceded that the fossil records were all formed ages before the appearance of man. The truth of this concession is not the case in point here. I call attention to the scientist's own belief to discredit his dogmatism. How can a man know the ages of fossils formed "millions of years" before there was a man?

So when we read of rock and fossil records dated with exact terms of years, we face a simple case of pure dogmatic "guessiology."

(3)

"MODERN" SCIENCE IS FREQUENTLY MISTAKEN!

The scientific critic of the church laughs at the funny mistakes we have made in the past, but the most ridiculous errors possible have been and are being made by "modern" science. This however never deters them from making the same gross claims in absolute finality of sureness; they never seem to learn.

The mistakes of "science" are many and varied. Let me name a few. One old gentleman some years ago said the Bible was wrong and not infallible, because it said the children of Israel were to be as countless as the stars of the heavens. This he said was an error, as there were just one hundred and eighty-five thousand stars, and there were more Jews than that living in just his own city! Was he right? As to the number of Jews he may have been, as to the number of stars he was not. There are now known to be three hundred and sixty-five million solar systems; we know of one hundred and fifty million "stars" and that does not take in the individuals of the spiral nebulae!

The distance to the stellar bodies has been measured on the mechanics of the Newtonian theory; but now they have to be measured again on the mechanics of the Einstein theory, for they think Newton was wrong.

Some years ago in the East a storm tore away the scarp of a hill and revealed the skeletons of some twenty-five adult male human beings. The find was examined by a company of eminent scientists, who said it was a most important discovery, as they were all buried in Pleistocene formation, and were undoubtedly a hundred and fifty thousand years old at the very least! The fame of this discovery was quickly spread, and an old man came down from the hills to see them. When he saw these ancient skeletons he began to laugh, and pressed for a reason for his mirth, said, "My folks were among the first settlers in this region, and my father pioneered this section. The few whites had great difficulties with the marauding bands of bad Indians who stole their stock and did worse, and one day the white folks ambushed these Indians, killed twenty-five or thirty, and buried them there. That was about seventy years ago!"

I have in my possession a petrified human skull I excavated in the swamps of southeastern Missouri, where the Ozark Mountains begin to rise. This was a wonderful find, and many geologists

looked at it with interest. I still have it in my extensive collection, and intend to keep it. When I first showed it to my geological friends I asked how old it was, and they unhesitatingly agreed it was at least twenty-five thousand years old. This they said on the basis of the number of years it would take bone to petrify. The truth of this matter is, THIS SKULL CAN NOT BE OLDER THAN TWO HUNDRED AND FIFTY YEARS, AS I FOUND BURIED WITH IT SOME OLD-FASHIONED HAND-HAMMERED WROUGHT IRON NAILS! The Colonial blacksmiths made many such on their anvils; but not twenty-five thousand years ago! Some poor misguided Indian traded all his furs and treasures for these iron nails, and they buried these, his richest treasure, with him.

AND THIS IS THE INFALLIBLE SCIENCE THAT WOULD ASSAIL THE VERY WORD OF GOD, ROB YOUTH OF ITS FAITH AND HOPE AND SECURITY, AND WHICH THE "SCHOLARLY CLASSES" SO BLINDLY FOLLOW!—SUCH MIRACLES OF CREDULITY RELIGION HAS SURELY NEVER SEEN.

(4)

There is, however, a far more serious indictment of "modern" science than any of this.

"MODERN" SCIENCE IS ANTI-CHRISTIAN!

Here are the seeds of chaos and national failure. It will be too late to cry "God help America" when the harvest of scientific infidelity is ripe, all we can then do is reap. I recognize the serious nature of the awful words I have penned here, but I repeat, solemnly, thoughtfully, "modern" science is anti-Christian. Let me submit a proof or two. I shall ask these men to speak for themselves. Dr. W. P. Barbellion:

"How I hate the man who talks about the 'Brute' creation with an ugly emphasis on the word brute! As for me, I am proud of my close kinship with other animals. I take a jealous pride in my simian (monkey) ancestry. I like to think I was once a magnificent hairy fellow living in the trees, and that my frame came down through geological ages of time via sea jelly—and worms —and amphioxus—fish, Dinosaurs, and apes! WHO WOULD EXCHANGE THESE FOR THE PALLID COUPLE IN THE GARDEN OF EDEN?" (Author's Note: I would! My ancestors were all white, or pallid, and I want no wormy granddads! I'll take Adam and Eve and leave the Professor the fishworms!)

Next take a look at these words from page 15, "The Making of Humanity" by Robert Briffault.

"The self-creation of the progeny of the ape, by the sole operation of his inherent qualities and powers, by the unfolding of what was in him, *The ape; The brute—The beast—The savage, unaided by any external power;* in the face of the buffets of hostile nature, of the intractabilities of his own constitution; into man! —the thinker—the devisor—the aspirer after truth and justice; GREATER IN HIS ACHIEVEMENTS AND IDEALS THAN ALL THE GODS HE IS CAPABLE OF CONCEIVING—

If there is a fact before which we may truly bow in silent wonder and reverence, it is this!"

Is this anti-Christian? Man himself greater than God! Greater in achievements! Greater even in ideals! Oh, man, greater than God, bow down and worship—YOURSELF! Then read Isaiah 14:12-14.

"And thou saidst in thine heart; I will ascend into heaven, I will exalt my throne above the stars of God,.....I will ascend above the heights of the clouds, I will make myself like the Most High! THEREFORE, thou shalt be brought down to Sheol (Hell) to the uttermost parts of the Pit."

Much more of this evidence lies before me as I write; I have neither the space nor the heart to write more. When I remember that the students of America are fed this soul-blasting and Satanic doctrine day after day, my heart fails me because of the danger to the entire nation and the lost condition of the poor misled souls that follow these teachings. "Modern" science, the fetish of youth, is anti-Christian.

(5)

The final count in the indictment is that

"MODERN" SCIENCE LEADS YOUTH ASTRAY!

Five years ago when we listened to the testimony of college boys and girls, the tale had a monotonous similarity: leaving Christian homes they were suddenly exposed to the anti-Christian teachings of the teachers they thought were dependable, and following them in blind ignorance, they gave up their old-fashioned faith for the new-fangled infidelity. Now the same story is told by many high school students, and the effect of these false teachings is being felt in even the lowest grades of the American public schools. Why not? The average school teacher is today teaching just what he or she learned while in college; and if the college students of a few years ago were taught infidelity, that is what they are passing on.

I recently talked with a judge of the United States Circuit Court, who had just been back to his alma mater on a visit, the first since graduation. He was received as an honored guest, a famous "old grad"; and was made to feel at home. He spoke a few words in the assembly, words of faith and trust. After the assembly he dropped into a science class, and was in time to hear the professor make some facetious remarks about the "old fossil who talked in chapel." The professor's remarks were so well received by the class he felt encouraged to go on, and he sneered at the Virgin Birth of Jesus Christ, called Him a martyr who died for a foolish ideal, scoffed at His resurrection, and rudely jested about His return. The old Judge rose in indignation to defend the Lord Jesus, and the class jeered him to silence! He said he was so amazed he went on a tour of investigation, and said that he found "the faith, manners and morals" of the student body were gone.

A number of years ago, a lad in college was accused of a serious crime and tried in court. There were seven reputable men of science, nationally known and respected, who testified against him; and upon their testimony he was found guilty and sentenced to life in the penitentiary. Five years later new evidence was discovered which showed that the seven men of science were mistaken in their testimony, and the lad was released. But he had lost five years of his life, and was a hardened, embittered jail bird!

Now this is a parable. It never happened. BUT SOMETHING A THOUSANDFOLD WORSE DID! Lads and lassies by the hundreds left their homes to attend college, where reputable men of outstanding and scientific authority testified to them that their Christian faith was simply a myth, and robbed them of confidence in the Bible and trust in Jesus Christ. THEY HAVE CONDEMNED THEM TO HELL FOREVER! WHAT A TRAGEDY THAT WHEN THE "NEW EVIDENCE" IS DISCOVERED THAT SHOWS THE "MODERN" SCIENTIST IS MISTAKEN, IT IS TOO LATE TO SAVE THE SOULS OF THOSE WHO IMPLICITLY BELIEVED THE TESTIMONY OF SOLEMNLY AUTHENTICATED LIES!

WHY GIVE UP THE UNCHANGING WORD OF GOD THAT HAS WEATHERED THE CRITICAL STORMS OF AGES, FOR THE OPINIONS OF MEN OF SCIENCE, WHO WILL THEMSELVES FORSAKE THESE SAME OPINIONS EVERY THIRTY DAYS FOR SOMETHING ELSE?

When the "modern" scientists all *agree* as touching their theories, and *prove* those theories to be facts; when they keep those

unchanging for two thousand years—we will have some faith in them!

THE NEED OF THE HOUR IS FOR MEN OF COURAGE WHO WILL FIGHT FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS! PREACH THE WORD IN SEASON AND OUT, HOLD FAST TO THE TRUTH OF GOD'S WORD, AND IN TIME MODERN SCIENCE WILL CATCH UP TO THE FACTS AND TRUTH OF THE BIBLE.

"OH, CHRISTIAN, KEEP THAT WHICH IS COMMITTED TO THY TRUST; AVOID PROFANE AND VAIN BABBLINGS; AND THE OPPOSITIONS OF SCIENCE FALSELY SO CALLED!"

The Great Contradiction

By REV. W. GRAHAM SCROGGIE, D.D.
British Minister with thirty-eight years of ministry in London, Halifax and Edinburg

In Acts 10 is the report of a vision which the Apostle Peter had, just previous to his going to the house of the Roman, Cornelius. What we want of that story for our present purpose is the reply he made to the command to, "Arise, kill and eat." He said, "Not so, Lord." Three words in our language, but only two in Peter's, and it were impossible to fix a greater thought-contradiction in two words. Whoever says, "Not so", should never say, "Lord"; and whoever truly says, "Lord", never will say "Not so." There you have the whole matter in a breath, and each of us must relate himself to it in some way. If I were asked what is the fundamental mistake which Christians everywhere are making, I would say these words supply the answer. The majority are saying, "Not so, Lord". Multitudes utter the title, but deny the right; they are verbally right, but practically wrong.

Now this raises a subject of immense and urgent importance, and it is so, because a disobedient Church can never make a spiritual impact upon a sinful world. I would have you remember that the man who said this was not only a Christian, but had had a Pentecostal experience. He had borne a fine witness, and had been greatly owned of God; and yet, when this crisis arose, he said, "Not so, Lord." If he had simply said, "not so," that would have been understandable; or if he had said, "even so, Lord"; but to say, "Not so, Lord", can be neither explained nor justified. Christ is the Saviour of every Christian, but He is not every Christian's Lord. His Saviourship is made real by our faith, but His Lordship is made real by our obedience, and while there cannot be obedience without faith, there can be faith without obedience. Relationship is one thing and fellowship is another and we know perfectly well that there can be the former without the latter. A fellow may not be on speaking terms with his father, but that want of fellowship does not destroy the relationship. There may be union without communion. Where a man and a woman become husband and wife, there is union; but is there always communion? There cannot be health where there

is not life, but there can be life without health. So, every Christian knows the Saviour, but every Christian does not know the Lord. Are you saying, "Not so, Lord"? If so, He is saying to you, "Why call ye me 'Lord, Lord', and do not the things that I say?" Until this matter is put right, nothing can be right. It is not for the subject to dictate to the King. It is not for the servant to disobey the Master. There are people who say that they "believe in the Bible from cover to cover", but nobody does. You do not believe any command until you have obeyed it. You do not believe any truth until you have committed yourself to it. You do not believe any promise until you have trusted it. You do not really believe anything until you incarnate it in terms of character and conduct. Faith never can be merely an intellectual apprehension of doctrinal propositions. Spiritual faith is trust, and trust is never theoretical.

Is Christ your Lord? You ask, perhaps, how you may know whether He is or not. Well, the tests are very simple. Are you living a life of obedience? Do you relate everything to Him, and seek to follow His guidance in all things? Do you consult Him about your reading; about your dress; about your career; about your friendships; about how you are to earn money; about how you are to spend it? *Do you?* If you read, and dress, and choose, and earn, and spend just as they do who not only do not profess to be Christians, but who are positively antagonistic, what difference is there between you and them beyond the fact that you make a profession? Do not misunderstand me. I am not saying that a Christian must be peculiar in these matters, but I am saying that there are such things as Christian standards, and such things as worldly standards; such things as Christian motives, and such things as worldly motives. If a Christian woman is ruled by fashion's tyranny in the matter of cosmetics and clothes, she is simply saying, "Not so, Lord." If a business man who is a Christian just accepts the standards and follows the practices of his trade or profession without reference to the rightness or wrongness of these, he is simply saying, "Not so, Lord." If a preacher depends on the rush light of his intellect instead of on the illumination of the Holy Spirit, he is simply saying, "Not so, Lord."

Comparatively few live the life of obedience. Jesus said, "Ye are my friends if ye do whatsoever I command you." Then, every Christian is not a friend of Christ. The supreme purpose of each of us should be to know and to do the will of God. Christ said, "If any man will do His will, He shall know", and "If you know,

happy are ye if ye do." Part of an old hymn says, "Doing is a deadly thing, doing ends in death", but that is true of the unsaved, not of the saved. The Saviour would be our Lord. He asks not only to be trusted, but also to be obeyed; but His main charge against His people today is that they are disobedient. And why are they disobedient? There must be a reason for everything. A young woman told me frankly that she had not yielded herself fully to Christ because she was afraid that if she did so He would take her off the concert platform, and would send her abroad as a missionary. Mark the word "afraid." Yes, behind disobedience is fear, and behind fear is distrust. So many trust Christ with their soul for eternity, who do not trust Him with their life for time, and so it comes to be that one may have a saved soul and a lost life. One may escape the "Great White Throne," and yet be condemned at the "Judgment Seat of Christ;" one may be regenerated, and yet, at last, be "disapproved." Christ said, "Even so, Father", but many of His people are saying, "Not so, Lord, Not so, Lord." Well, what is to be done? Every experience of Christ is conditioned, and only by understanding and accepting the conditions can we know Christ in these many ways. He is Saviour, Lord, Priest, Advocate, Intercessor, and much besides, but every believer does not know Him in all these ways. There are at least five words in the New Testament which describe Him as Lord, and each has its own significance, and calls upon us for a corresponding or answering attitude. Never was a greater mistake made than to suppose that regeneration is an end. On the contrary, it is an entrance; not a goal, but a starting-point. But, for the lack of understanding this, many who can say, "Yes, Saviour", are saying, "No, Lord." Remember, if He is not Lord of all, He is not Lord at all. The appeal of the whole Convention Movement associated with the name "Keswick", is just this, that the Christian should make his Saviour his Lord. Peter did, after this lesson. Will you? This is the innermost significance of "the fulness of the Spirit."

The Practice of Prayer

By REV. W. GRAHAM SCROGGIE, D.D.

In that little classic on Prayer, *The Still Hour,* by Dr. Austin Phelps, these words occur: "A consciousness of the absence of God is one of the standard incidents of religious life"; and they are comparatively few in number who will be prepared to challenge that solemn statement. If we who profess to belong to Christ were to make frank confession of our experience in the secret place, we might, perhaps, most fittingly do so in the words of Bishop Hall, "If God had not said, 'Blessed are those that hunger,' I know not what could keep weak Christians from sinking in despair. Many times, all I can do is to complain that I want Him, and wish to recover Him." If this be true of a very large proportion of the people of God, and we fear it is, then, assuredly, we are face to face with the explanation of our flabby faith, and fruitless service. One of the greatest mistakes that a Christian can make, is to imagine that increased social or spiritual activity can be any compensation for the lack of secret communion with God. A prayerful life is always a powerful life; and a prayerless life is always a powerless life. If we cannot pray aright, we really can do nothing aright; but how slow we are to believe that. We find a spiritual law at work in the uniform experience that the more we pray, the less is the desire to do so. The same thing is true of Bible study, and Christian service. There are very many quite conscious of all this, and desirous that this state of things shall give place to a life of peace, and joy and power in God and with men, but they know not how the change may be brought about.

Well, surely the first thing must be a confession of failure: "We know not what we should pray for," neither how we should pray, "as we ought"; and then, with trustful heart we must make request of the Lord, as did the disciples of old, "Lord, teach us to pray." In reply to such confession and request will come the answer, "After this manner therefore pray ye."

It is about the manner or method of prayer that I wish to say a little, in the hope that that which has been of inestimable value in my own life, may prove to be a like blessing in the lives of some others. Of course, prayer is a thing of the spirit, and no method can be of any avail which does not fully recognize that fact. We

must pray in the Holy Ghost, with all prayer in the Spirit, Who Himself maketh intercession for us. That is the mystical and fundamental fact, but in order to its becoming a happy and abiding experience with each of us, we must co-operate with the Divine Spirit in ways reasonable and essential. Two of the most important of these are: Time and Method.

Without *time* for prayer, nothing can be accomplished; and yet not unfrequently men excuse or explain their lack of prayerfulness by saying they have not time. There's time for business, time for pleasure, time for social and Christian service, but no time for that exercise which would give to all these, and other things, power and effect.

Daniel prayed three times a day, and David, it would seem, seven times: and we cannot read the Gospels with any care and not be impressed with fact that our Lord's was a life of communion with the Father.

> "Cold mountains and the midnight air
> Witnessed the fervour of His prayer."

The simple fact is, *we must find time* for prayer, or we shall perish: we must regard it to be as essential to our souls as is our daily dinner to our bodies. For every child of God some time each day must be reserved for private communion with Him; and we can better afford to drop anything in the day's programme than that. What time that should be, or how long, no one can judge for another, as circumstances so widely differ; but that there should be some such time, is not a matter of opinion, but an unquestionable necessity. Robert Murray McCheyne has said: "I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not, therefore, to be thrust into any corner"; and we know from his biography, that it was his habit never to see the face of man until he had seen the face of God. To take time out of prayer to put into service is a bad investment; but on the contrary, if the most of us took a portion of our service-time, and put it into our prayer-time, we should find that the gain was enormous.

But what about those who do give time daily to prayer, and yet derive no appreciable benefit from it, and to whom it is no delight? Dr. Phelps described this experience in a graphic way when he said: "Are there not many 'closet hours' in which the chief feeling of the worshipper is an oppressed consciousness of the absence of reality from his own exercises? He has no

words which are, as George Herbert says, 'heart deep.' He not only experiences no ecstasy, but no joy, no peace, no repose. He has no sense of being at home with God. The stillness of the hour is the stillness of a dead calm at sea. The heart rocks monotonously on the surface of the great thought of God, of Christ, of Eternity, of Heaven—

> " 'As idle as a painted ship
> Upon a painted ocean.' "

That this is actually the experience of many cannot be questioned, neither can we doubt that large numbers of these deeply deplore the fact. But how may it be corrected? How may our quiet time become a supreme joy, to which, through all the hours of the day, we shall look back and forward? Surely this is God's purpose for us, and surely it is worth any effort to attain.

Assuming the pre-requisites of time, and a heart and mind in adjustment with the will of God, the most important thing in the prayer-life is to have a right *method;* and we are convinced that it is for the lack of this, that so many fail, and become discouraged. Our conception of what prayer is, has been pitifully narrow. For the most part, it has been limited to asking things from God, and even within that limitation, the things asked have not been always the highest and best. What we need is a real vision of what prayer is, and such a vision will come to us only as we bring the Bible and our prayer-life into intimate relation. Too long have prayer and Bible study been divorced, and with sad results. What God has joined together, we should never have put asunder. His Word to us, and our words to Him are vitally related in His purpose, and must be vitally related in our practice. We are exhorted to "take the Sword of the Spirit, which is the Word of God, praying always with all prayer and supplication in the Spirit," and again, we read of what is "sanctified by the Word of God and prayer." In the Bible God speaks to us; and in prayer we speak to God: and although it is an instinct of the human soul, apart from revelation, to pray, how to pray can be learnt only from the inspired Word.

The outstanding need of the Church is two-fold—a knowledge of God through His Word, and power with Him in prayer. Books simply abound on the subject of prayer, and yet how rare a thing is the effectual practice of it! And why? Are there not two errors of which the people of God stand in danger—the one, of knowing the Bible intellectually without being concerned

to know it experimentally: and the other, of striving after the experimental in prayer either in ignorance or neglect of its mental aspect and requirements? These are opposite errors which should be avoided. One might have an excellent knowledge of the content of Holy Scripture, and at the same time be blind to its divine power, because his knowledge is of the "letter," and not of the "spirit." In our study of Scripture something more than mental activity is needed, and that is, divine illumination. But when we come to the subject of prayer, this error is generally reversed; that is to say, we look to the Spirit of God for some illumination, some message or vision, apart from the Bible, while we tarry on our knees before Him, with the common result that our thoughts are scattered and slow, and our soul is in a state of perpetual unrest, so that, accomplishing nothing, we become weary, disappointed, and discouraged, and our prayer-life becomes forced and unnatural.

Is not this state of things to be accounted for in part by the fact that we neglect what may be called the mental means of prayer? Our whole being must enter into the "business" of prayer, and our being is not all "heart"; there are also "mind" and "will." Bishop Hamilton, of Salisbury, used to say that "no man was likely to do much good at prayer who did not begin by looking upon it in the light of a work to be prepared for and persevered in with all the earnestness which we bring to bear upon subjects which are, in our opinion, at once most interesting and most necessary."

This must mean that our *entire* being is brought into action in the work of prayer; an action which shall far remove us from that sleepy and often sentimental reverie which we are wont to regard as of the nature of true devotion.

The Mind must be at work,
"I will pray with the understanding."
The Heart must be at work,
"My heart panteth after Thee, O God!"
And the Will must be at work,
"I will not let Thee go, except Thou bless me."

And this will be very much the order of action, so far as we may distinguish order in the workings of our souls.

Plainly, then, we must have a mental basis for prayer; upon that the heart's longings will rest, and these the will must keep together and urge until they are satisfied. I fear that it is precisely for lack of such a mental basis that prayer has become to

thousands quite a weariness, and an utter failure. But all that may be changed.

We turn, therefore, to the Bible to learn what prayer is, and, also, to make it the medium of our thought and utterance. This latter point is most important, and determines the order of our devotions—not prayer and then the Word, but the Word and then prayer; the former being the medium through which the latter is conceived and expressed. The importance of this is witnessed to by one who knew more about prayer as a practical power than most Christians can claim to know. George Mueller of Bristol, has written thus on the subject—

"It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed, and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

"I began therefore to meditate on the New Testament, from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication;

so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

"The difference, then, between my former practice and my present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, and humbling of soul; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me; no private intercourse with a brother stirred me up to this matter."

To go back to the early years of the eighteenth century, we get this word to the same effect from William Law: "When at any time, either reading the Scriptures or any book of Piety, you meet with a passage that more than ordinarily affects your mind,

and seems as it were to give your heart a new motion toward God, you should try to turn it into the form of a petition, and then give it a place in your prayers. By this means you would often improve your prayers, and store yourself with proper forms of making the desires of your heart known unto God." And again, returning in another place to the same subject, Law says: "If they were to collect the devotions, confessions, petitions, praises, resignations, and thanksgivings, which are scattered up and down the Psalms, and range them under proper heads, as so much proper fuel for the flame of their own devotions: if their minds were often thus employed, sometimes meditating upon them, sometimes getting them by heart, and making them habitual as their own thoughts, how frequently would they pray who came thus prepared to pray."

But the great classic in illustration of this method is the *Private Devotions* of Lancelot Andrewes, who died in 1626. These *Devotions,* embracing all the elements which unite in prayer, considered in its widest aspect, "are filled with all the best passages in the Psalms, in the Prophets, in the Gospels, and in the Epistles, as also in the sermons and litanies and liturgies of the Fathers and the Saints." No work of its kind in the whole range of literature is so perfect an example of what is meant by *praying through the Scriptures,* and a copy of it should be in every Christian home.

Were attention given to this matter the experiences in prayer of thousands of God's children would be transfigured.

What, then, may we say, are those parts, revealed in the Word of God, which go to make the complete idea of prayer? And how may we use the Word in the exercise of those various parts? The answers to these two questions should lead us to a true conception of prayer, and put us in the way of a sound method for the effectual employment of it. Let us, then, attempt to answer these questions.

The complete idea of prayer must always include—

1. ADORATION, the worship of God:
2. CONFESSION, the acknowledgment of sin:
3. PETITION, faith's claim for personal need:
4. INTERCESSION, the soul's ministry at the throne of grace on behalf of others:
5. THANKSGIVING, the heart's expression of joy in God.

These ideas are closely related, and yet they must be separately apprehended, and, in some sense, separately put into opera-

tion. It will not be possible, of course, rigidly to sever them in the practice of prayer, and yet the distinctions must not be lost sight of. How best these various parts may be balanced in the exercise of prayer, must be discovered by each individual; but, unless one can remain a considerable time in the "secret place," and thus have opportunity to traverse the entire field of devotion, it is well, on the whole, to make one or other of these parts prominent each time one goes aside to meet with God. As a suggestion only, for no hard and fast rule can be made, I would say: Let Worship be prominent in the morning, Intercession at midday, and Thanksgiving at night; and each time, let the other two circle around these. Such a method would give definiteness and directness to prayer, and, where one was fully surrendered to God, would prove an unfailing source of joy and of power.

The Prayer for Discerning Love

By REV. W. GRAHAM SCROGGIE, D.D.

The Prayer for Discerning Love (Phil. 1:9-11). Let us turn to it and read: "And this I pray, that your love may abound all discernment; that ye may approve the things that are excellent; that ye may be sincere and without offence until the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

It is important to see the connection of these verses with what immediately precedes. In verses 3 to 7, with the Philippian converts in view, the Apostle has been giving praise for their progress. Then he at once turns to prayer for their perfecting in verses 9 to 11, and the two paragraphs are united by verse 8, where confident hope and anxious prayer meet in human longing towards them, and the day of Christ, which is the goal of his expectation, is also the term of his intercession; not till then will either his hopes be finally fulfilled, or his fears finally suppressed. There must be no rest, he would teach us, in what is attained. Our prosperity is to be measured not so much by the point we have reached as by the fact and measure of the progress we are making. "Speak ye unto the children of Israel that they go forward." There is room for it; there is need of it; there is a call to it; and there is blessedness in it. Exhibiting that tact for which he prays, Paul thanks first, and supplicates after. He first encourages his converts, and then he intercedes for them. The very occasion for praise makes prayer necessary, lest we be so occupied with the actual as to lose the vision of the possible. We must ever remember the petty done and the vast undone; the petty attained and accomplished and attained. The Apostle sets before us, as the ideal, perfect character in the world, and in order to an ever closer approximation to this he discloses the regulating principle in the heart. This is *love*. "I pray that your love." In that word the keynote of the prayer is struck. This is not the love of mere desire, sentiment, or emotion, but the outgoing of the entire nature in self-sacrificing service. It is the sympathy of the heart, and the devotion of the life to its object, and as such it is the supreme proof of the reality of our Christian

profession. Love possessed must be expressed not only toward God but toward man, and it is the latter for which the Apostle here prays.

Taking, then, the possession and exhibition of discerning love to be the subject of the prayer, let us observe that in order to its realization the process of its perfecting is first of all unfolded; the purpose of its perfecting is, in the next place, displayed; and, finally, the power of its perfecting is revealed. Under cover of these simple divisions the prayer will open up to us its treasured store. We shall take it clause by clause, and as far as possible word by word. For I regard this session to be for the purpose, not so much of inspiration as of exposition; and let us never forget that an inspiration which does not rest on exposition will sooner or later pass away. We need a firm ground of truth for Christian emotion, or it is bound to evaporate. So let us consider these parts of the prayer as time may permit.

First of all,

I.—THE NECESSARY PROCESS OF LOVE'S PERFECTING IS UNFOLDED (9, 10a).

"I pray that your love may abound yet more and more in knowledge and all discernment, for you to test things that differ." Here are three distinct movements of thought, setting before us, first, the enlargement, second, the enrichment, and, finally, the employment of our love.

The Enlargement of Love (the first clause of verse 9): "I pray that your love may abound yet more and more." The thought of Plenitude at once presents itself in the words "may abound." With its cognates, it occurs in the New Testament about ninety times; and, as distinguished from the idea of sufficiency, it connotes *superfluity, beyond measure, enough and to spare.* Hence that significant utterance in II Cor. 9:8, "God is able to make to abound toward you all grace; so that ye always having all sufficiency"—mark the change of the word—"in all things, may abound"—back to the first word again—"unto every good work." In that passage the sufficiency is fulness for ourselves; but the abundance is overflowing for others; and others are blessed truly and permanently only by our overflow. Paul revels in the thought of spiritual growth and overflow, and desires this especially in respect of love.

But there is, further, the thought of Progress. "Yet more and more." Here is a generous recognition of the exercise of love

on the part of these Philippians. But there is a hint also of its deficiency. There were misunderstandings in the Church, resulting in a want of unity; and this fact underlies much that the Apostle says, until he plainly speaks of it in chapter iv., verse 2. Grateful for that measure of grace which they already possessed, he desires that it should be immediately and ever more and more. The present good must always be the beginning only of something better.

Still further, in this pregnant clause there is the thought of Persistence—not only plenitude and progress, but persistence. The tense indicates that the process is continuous. Growth, of which the New Testament speaks so much, is the law of life. There must therefore be not only advancement, but development, and development at every stage, and from day to day. Thus in the so rich desire of the Apostle two ideas unite—the idea of fulness and the idea of progress; fulness up to the limit of capacity, and movement forward in that state of fulness all the time; state and growth; abounding and advancing; flowing in and flowing over. "I pray that your love may abound yet more and more." So much for its Enlargement.

The Apostle calls our attention, in the next place, to its Enrichment in the words, "in knowledge and all discernment." The thought here is not that knowledge and discernment are the spheres in which love is to increase, but that increase of love is to be by increase of knowledge and discernment. Love is a gift from God, but in its human aspect it is a grace which must be based upon knowledge and strengthened by use. If it is to abound yet more and more, it must be fed by truth and diligently practised. I need hardly say, surely, that love may be both ignorant and foolish. But knowledge will correct the ignorance, and discernment will correct the folly.

It will be well for us to understand the nature of the qualities that are here needed and sought. *Knowledge* and *discernment.* Again and again the Apostle strikes this note of *knowledge,* by which he means not intellectual ability, which is altogether independent of love, but spiritual insight; not theoretical apprehension of truth by the mind, but a knowledge that is at once advanced, exact, full, spiritual, and experimental. It is spiritual knowledge partly as being bound up with our spiritual nature and needs, partly and chiefly as being imparted by the Holy Spirit, through Whose influence alone the truth, in the fullest and deepest sense of the word, can be known. But it is knowledge, knowledge in

the strictest sense of the word, for it is imparted and acquired through the sanctified understanding. We do not generally associate love and knowledge. Yet, as Christ is the Substance of all truth, as well as the Object of all love, as we love Him we shall come to know Him, and as we know Him we shall love Him. It may be necessary for us sometimes to remind ourselves that ignorance is not the hall-mark of spirituality, and while this and kindred passages do not exalt intellectuality, they do promote intelligence.

The other quality to which reference is made is *discernment,* by which is meant sensitiveness of perception through the exercise of the faculty, quickness of ethical tact. Love is not to be a blind and sentimental emotion, but is to act in conjunction with our faculty of "judgment" or practical insight. The word occurs here only in the New Testament, and stands for "that delicate tact and instinct which almost intuitively perceives what is right, and almost unconsciously shrinks from what is wrong. Our love must be trained to be itself a universal spiritual sense, at once the eye and the ear and the hand of the heart, seeing and hearing and touching in things Divine, with a sure and delicate feeling that seldom needs correction." This faculty, which we exercise with reference to art and music, finds its noblest use in the realm of the moral and the spiritual. But the possession of this grace is the result only of sedulous culture and use; it will not just come. It is characteristic only of the mature; of those, as the writer to the Hebrews says, who, "by reason of habit, have their senses exercised to discern both good and evil."

The most striking illustration in the Bible of discerning love is found in I Corinthians 13. This Hymn to Love is little more than the praise of its marvelous discrimination, and reveals how manifold are the demands for its exercise. There is no perfection in this world short of full realization of I Corinthians 13. And the manifoldness of the demands for the exercise of discernment is reflected in our passage, in the word "all," which means every direction, all the time, and with reference to all things.

We are now in a position to understand the relation of these qualities of *knowledge* and *discernment* to one another. "I pray that your love may abound yet more and more in knowledge and all discernment." Why does the Apostle here unite these two qualities? We may say that knowledge is general, discernment is particular; knowledge is intelligence, discernment is intuition; knowledge deals with principles, discernment is concerned with

applications. In knowledge is the idea of receptivity, but in discernment the idea of perceptivity. Knowledge is the apprehension of the truth; discernment is the exercise of tact. Knowledge makes discernment possible; and discernment makes knowledge practical. "I pray that your love may abound yet more and more in knowledge and all discernment"; and what God hath joined together let no man put asunder.

When we consider the work of these qualities in relation to love, we see at once that they are protective and stimulative. They safeguard love on the one hand, and they assist it on the other hand. In order to attain perfection love needs to be brought under the influence of truth. Ignorant love can be very cruel, and always tends to be erratic, seeking worthy objects in unworthy ways. But knowledge and discernment will safeguard and assist love, and by these must love be fed and regulated and preserved. In this way, then, love is at once enriched and enriching. It is enriched as it becomes evermore intelligent and discerning; and thus, in turn, it is enriching in that it is more potent in its influence and operation. Love, therefore, is to be enlarged, is to abound yet more and more; and as it is enlarged it is to be enriched by knowledge and discernment. What for?

The next clause tells us what is the Employment of this knowing and discriminating love. "That ye may approve the things that are excellent." This clause may also be rendered, "That ye may test things that differ." As these thoughts are vitally related, we shall suppose that both are intended, and combine them thus:—"For you to prove the things that differ, so that ye may approve the things that are excellent." Neither one nor the other of these ideas exhausts the passage. The one, "approving the things that are excellent," results from the other. There is no true *approving* where there has not first been a *proving*.

What has preceded is a qualification for what now follows. The growth of love in knowledge and discernment is with a view to a function. And here three matters of immense importance emerge. There is, first of all, a recognition of distinctions—"things that differ." We might do worse than have that in the form of a motto in our rooms particularly in our studies—"Things that differ." It is to be feared that there is widespread tendency in our time to obliterate distinctions, to erase straight lines of demarcation. Many Christians are living in the borderland of things doubtful, alike in thought and in practice. Others do not recognize as they should the clear-cut distinctions everywhere

present in the New Testament between right and wrong, truth and error, light and darkness, life and death. We are suffering widespread from a lack of definition. Theology must never be made colourless in the interests of charity, nor lax conduct be extenuated on the ground of infirmity. There are things that differ, and it is the function of a well-informed and discriminating love to observe them.

But, it may be asked, how is this recognition of distinctions to be arrived at? The answer is, by an examination of qualities. We are to prove or test things, so as to form a judgment as to their quality. Such a rich endowment as verse 9 represents is not necessary in order to discriminate between what is good and what is bad. We can do that without any special keenness of discrimination, or any deep, profound knowledge. This examination, therefore, must be of different shades of goodness, gradations of worthiness, successive ranks of spiritual merit. It is the good that too often robs us of the better; and it is the better, alas! that holds us back from the best. But, for the exercise of this discrimination, training is necessary — the training not of intellect, but of love. I am not despising intellect; I am simply keeping to the text. Love will listen with discernment to life's music; love will look with discernment on life's beauty; love will touch with discernment life's qualities, so as to know what is true, and pure, and just, and good, from all possible counterfeits and distortions. This discernment is specially needful today, when many views and voices are apt to distract and lead astray, and when love itself, in proportion to its enthusiasm, may sadly err if divorced from the enriching and regulating qualities of knowledge and discernment.

Furthermore, this passage teaches us that this recognition of distinctions and this examination of qualities is in order to an approbation of excellencies. "That ye may approve." Knowledge and perception are in order to choice. Neither is to be merely speculative. We are to prove in order to approve; we are to discover the better way in order to pursue it. "And yet show I unto you a more excellent way." Bringing enlightened judgment to bear on influences, opinions and courses of conduct, has for its only proper end choosing the good and refusing the evil, choosing the better in preference to the good, and choosing the best in preference to the better. How sad a possibility it is to discern the better and yet to choose the worse.

God has His best things for the few
Who dare to stand the test;

God has His second choice for those
Who will not have His best.

That second choice is sure to be good, but it will never be any compensation for the loss of the best. Let us learn, therefore, that we must bring an intelligent and discerning love to bear upon the whole economy and order of life, to exhibit at every turn "the sacred cunning of enlightened love, receiving and using with more and more skilful care and careful skill those infallible monitions of the Holy Spirit, Whose elect and favourite instrument within the human heart is love." Nothing but love can enable us truly and always to distinguish things which, though outwardly similar, essentially differ. It has truly been said that "no practical discriminations or determinations are of any worth in God's sight, except as they are animated by love, and indeed determined by it. If a Christian should choose anything, or reject anything, yet not in love, his choice as a matter of fact may be right, but for all that, the man himself is wrong." "I pray that your love may abound yet more and more in knowledge and all discernment, for you to test things that differ, with a view of approving the things that are excellent." That is the necessary process, and leads us to the consideration of how

II.—THE MANIFOLD PURPOSE OF LOVE'S PERFECTING IS DISPLAYED.

"That ye may be sincere and without offence, being filled with the fruit of righteousness." The equipment of the preceding clause is to issue in character and conduct. This rich endowment is intended for a practical and permanent effect, and this effect is to be seen in several directions. The purpose is related to God, to man, and to ourselves.

Look at the purpose Godward. Summarily this is *trueness of conscience.* "That ye may be sincere." There is much difference of opinion as to the origin of this word. But two suggested derivations are so attractive in this connection that we venture to call attention to them. The suggestion that "sincere" comes from the Latin words meaning *without wax,* and is associated with a device, at one time, on the part of sculptors, of correcting flaws in their marble by filling up the crevices with a carefully prepared wax —an imposition which time and heat and damp would ultimately reveal. It is said that this led contractors in their agreements to bind the artist to do his work *sine cera,* or *without wax.* The

other suggested derivation is that the word comes from Greek words meaning *tested by sunlight,* perhaps with an allusion to the Eastern practice of stowing away goods in dark corners of bazaars so that the customer cannot clearly see what he is buying. Whichever of these may be the origin of the word, what we commonly understand by "sincere" is challenge enough, and, as it has to do with the motives, this will be the effect to Godward of a disciplined and growing love.

In the one view it is required of us that we be pure, genuine, real, free from all foreign elements, without hypocrisy, being what we profess and appear to be; not feigned, not simulated, not assumed; clear of all base mixtures—in short, *perfectly open towards God.*

How great is the need of such reality it is scarcely necessary to say—the need of downright genuineness and sincerity in ourselves and in others, in motive and in practice, in speech and in print, in our homes and abroad, in our bosoms and in our businesses. We would do well to pray now and always for a passion for reality. "That ye may be sincere." When the Church of God is transparently sincere, the things for which we are praying will be accomplished.

In the other view of the derivation of the word, the Christian should be able to stand the test of the light. His should be a life true and transparent, and characterized by sacred simplicity. What the sun is in nature, the great detecter, the all-seeing face of God is in the religious life. The eye of God will be the final test, and we should live with that fact in view.

Let us remember that sincerity can be amazingly ignorant, and can do incalculable damage. As, for example, the sincerity of Saul, who, notwithstanding all his persecuting, could say, "I have lived in all good conscience before God until this day." Christian sincerity, the sincerity of this prayer, is not untutored, undisciplined, but is the product of an enlightened and discerning love.

Look, further, at the purpose Manward. Summarily this is *consistency of conduct.* "That ye may be without offence." This word occurs only twice in the New Testament—in Acts 24:16, with an intransitive force; and in I Corinthians 10:32, with a transitive force. It may have either significance in our text, and although the view commonly taken is that here it means, never stumbling over a wrong motive, referring to the inward life, we prefer to take the other view—that Paul is praying that they and

we may give no offence, that we may in no case lay a cause of stumbling in the way of others, that we be not stumbling-blocks, but stepping-stones. These two ideas, after all, are intimately related. The one referring to an inward condition; the other to an outward relation. Both meet in actual experience, for it is only as we are right within that our relation to others can be true. The Christian who himself stumbles is a stumbling-block. It must be therefore our ambition to have "a conscience void of offence toward God and man." Yet, Christian duty though it be, it may easily fail of its end. For even Christ, Who could say, "Which of you convinceth Me of sin?" had also to say, "Blessed is he whosoever shall not be offended in Me." The duty, therefore, has its necessary limitations.

What, then, is the relation of these two words to one another — "sincere," and "without offence"? What is prayed for is our perfection, and this, of course, has two sides—the Godward and manward; the inward and outward; character on the one hand, and conduct on the other. "Sincere," and "without offence," stand in this relation to one another—they are interdependent. One cannot hope to be offenceless who is not sincere, and one cannot be right toward God and remain wrong toward man. These, therefore, are vitally related, and both are the product of a love in process of being perfected.

But there is, further, the purpose Selfward. Summarily this is *fulness of character*. "Being filled with the fruit of righteousness." All the words in this clause are rich in suggestion and instruction. Mark the gracious product— "Fruit of righteousness." Whether we regard righteousness as the fruit, or, the fruit as the result of righteousness, does not affect the essential truth of the passage. No doubt both ideas are present. A right relation between God and man, entered into at conversion, will, under the influence of the Holy Spirit, issue in right conduct, so that righteousness is both root and fruit, cause and effect. As cause, righteousness will refer to character, and as effect it will refer to conduct. Then, observe the other word, "fruit." There is an almost uniform distinction made in the New Testament between *works* and *fruit;* the former pointing to service, and *fruit* to character. Therefore, here, fruit refers not to what we do, but to what we are; not to our Christian activity, but to our likeness to Christ; not to our relation to men, but to our condition of soul.

What, then, is this fruit? It is described in Galatians v. 22, 23, and the threefold relation which we have now in view is present there. The fruit is to Godward—"love, joy, peace," words which

fly at the mast-heads of these tents. To manward—it is "long-suffering, gentleness, goodness." To selfward—it is "faith, meekness, self-control." It is of these that, in John 15, we are bidden bear "some," "more," and "much."

And what is to be the wondrous measure of this grace? The answer is: "*Filled* with the fruit of righteousness." This word has, throughout the New Testament, a meaning that it obtained on the day of Pentecost, a meaning that ought never to be softened down or explained away. It points to a fulness and richness of experience to which, alas! most of us are strangers. It leaves no room for the notion that any defect is necessary in the religious life, but is one way of affirming that we need not, and therefore should not, sin; nor shall we, if we are filled with the fruits of righteousness, filled with grace, filled unto all the fulness of God, filled with His Spirit. Only such fruit should be borne by us, and it should be borne in abundance; for the fulness of the Spirit of Christ in the Christian is without measure, according to our created capacity. Well may we sing:—

Lord, I ask it, hardly knowing
What this wondrous gift may be;
But, fulfil to overflowing,
Thy great meaning let me see.

The purpose, therefore, of our perfecting has this threefold bearing: to-Godward, trueness to conscience; to-manward, consistency of conduct; and to-selfward, fulness of character.

III.—THE ENABLING POWER OF LOVE'S PERFECTING IS REVEALED.

I can only, in a sentence or two, call attention to the remaining expressions in the passage. There are three: "Until the day of Christ," "through Jesus Christ," and "unto the glory and praise of God." In the first, "Until the day of Christ," we get the ruling motive of such a life. In the second, "Through Jesus Christ," we get the Divine secret; and in the last, "Unto the glory and praise of God," we get the ultimate object. And so the Apostle prays that their and our love may abound yet more and more in knowledge and all discernment, so that we may test things that differ, with the view of approving the things that are excellent, in order that we may to-Godward be sincere, and to-manward offenceless, and to-selfward bear the fruit of righteousness in abundance, living in the light of Christ's certain return. He does

not say we are to live such a life in view of death. Death is not a certainty, but Christ's second advent is, and in the light of Christ's return we are to live this life. And we are to live it "through Jesus Christ," its great secret; and we are to live it, first and last, "unto the glory and praise of God." May we seek, and then receive here and now, through these days, and ever, a baptism of Christian love.

Some Aids in Financing Our Churches

By REV. C. A. TEVEBAUGH, D.D.
Lifetime service in Y. M. C. A. work in half a dozen states

This topic will quickly lead us into some of the deepest concerns of the Kingdom of God—spiritual fervor for the church and financial plans which will support the enterprise. Neither element alone will produce a church.

I have been a Presbyterian elder for over twenty years in both the Northern and Southern churches. I have also been a money-raiser for the Y. M. C. A. and the church for about 25 years. I have seen the joy of financial victory in most of the 200 campaigns in which I have served. Financial victory is a most stimulating kind of victory. It puts more faith and fight into preachers and church leaders than most any other kind of experience which I have ever seen. I heard one Baptist preacher say at the close of a great financial campaign that the experiences of that campaign had been the greatest spiritual blessing to the city of anything which he had seen in many years. In another city I saw a great shoe manufacturer stand on a chair in a campaign crowd, at the close of a successful campaign, and with tears streaming down his face declare, "that a miracle has happened in our city tonight." Don't be backward about pushing your church men into finance campaigns for the benefit of the Kingdom. But make sure that such campaigns are so well set up that the chances for a good experience are certain. Don't get your men out on a limb in financial plans, then cut off the limb and expect the men to like it.

It has always been clear in my mind that if a Y. M. C. A. had a good or a bad financial experience, I could find the reason for the situation in the executive or general secretary, and I really believe that the same principle will hold true as to church finances and ministers. Ministers of course will bring about financial successes in various ways. Some preachers like to appeal for money while others like to find, train, and inspire laymen to get the money. I believe that any wise preacher knows his powers and limitations and that he also knows when he has a good scheme in operation. I have a feeling that many churches depend too much on the Lord in financial matters and not enough in "work" that must go along with "faith." I believe that we

expect too much of the Lord when we expect Him to bless easy, slip-shod, short-cut, prayerless methods of raising money.

Here are some fundamental principles and methods which have helped churches across the country:

1. The preacher must say enough about the joy and need of giving on a scriptural basis to convince his congregation that he is preaching the whole gospel. The congregation will have no more faith, zeal, nor optimism on this point than the preacher has.

2. Men and women of means or regular income want to do good with their money. The church should have the first claim on all giving.

3. Practically all church men want to render some concrete service to the church. Very few can preach, teach or be the church school superintendent, but all men can help in some way to raise money for the church if they are properly and happily organized. They should all be challenged.

4. One of our great national Y. M. C. A. money-raisers one time said, "that the best way to save some people's souls was to separate them from some of their money." You could all preach sermons about how separating church people from their money continuously is the best way to *keep* their souls saved.

5. Any plan used for good financing must be based on church loyalty, interest and attendance. Magnify these factors in the preparation for any special effort.

6. A thorough annual every-member canvass seems to be the best method of current financing.

7. Every church can well afford to have a special campaign for some special need every five, six or eight years as a means of rallying its forces as well as getting the money needed.

8. Bring in a special church campaign leader occasionally in order to have a new voice, a new plan and a new challenge.

9. One church in the South took care of an old and troublesome indebtedness by working up sentiment for every member of the church to tithe their total income for two months. The special months were set well in advance and the preachers and officers talked about it continually for several months of preparation.

10. Make sure that a good committee is constantly urging people of means to remember the church in their wills. Also urge members to carry life insurance policies payable to the church, on which the member pays the premiums. There is no red tape nor delay in collecting insurance benefits.

11. A Book of Remembrance has been used in many places to advantage in drawing the attention of older and wealthier people to some special memorial gift. There is a lovely book printed for this purpose. It should be kept in a rather private elegantly furnished room or alcove.

12. The Life Insurance Plan, where the church pays the annual premiums on a group basis, is used occasionally as a last resort, where all other plans have been tried and failed.

13. No plan or scheme equals good old-fashioned, sacrificial giving. "The best way to raise money is to put your hand under it", said Dr. Ira Landrith, a few years ago, and I believe he is right.

14. A Unified Pledge, that is a single pledge item for all causes with power in the hands of a committee or board to divide the funds. Some points in favor of this plan are:

a. To some boards it sounds more business-like and it may be, if the full amount needed is subscribed and paid.

b. It magnifies the powers of your responsible committee.

c. It lessens the pressure for the church membership to study the needs and departmental work of the church—they can just leave it to a committee.

d. It sounds easier to some church groups.

Some points against this type of giving are:

a. It fails to develope interest or responsibility for any special phases of church work which in turn will develop intelligent, sacrificial giving.

b. Members lose their contract with benevolences and special causes and this robs the church of its real life blood and development. The men in an Indianapolis church read 743 books on Church Missions last year. That church has no financial problems.

c. If the full amount needed is not subscribed and paid, it is the tendency of most boards to curtail payments to the benevolent causes first, and this has a more far-reaching effect than most boards realize.

d. It can easily cause friction in boards and between boards and the church membership. If the members ever get the impression that their money is not being divided as they understood or desire, it will quickly dry up many wells of generosity.

e. It is hard for the portion of money needed for capital account or debt to reach its destination. Collection pressure often lessens after current needs are covered. A separate treasurer for building fund or debt fund is usually desirable and more effective.

f. The use of a church envelope labeled Current Expenses, with only one compartment for all gifts, will encourage the membership to forget the great missionary causes of the church or its debt or rehabilitation needs.

15. The Continuing Pledge, where a pledge is to continue until cancelled in writing and thus remove the need for an annual canvass, is likely to be a misnomer. Most people will not continue their payments year after year without some special effort. The economic condition of our people changes rapidly and their giving should change with it. People will change downward on a Continuing Pledge, but will not likely change upward. The cultivation, organization and stimulation for an annual canvass should be a blessing to any church. Y. M. C. A.'s, Boy Scout's and Community Chests do not risk their finances on a Continuing Pledge basis. It may be the voice of Satan which suggests this basis for church support and that old boy has tripped more churches on finances than on any other one item. I say again, God does not bless churches or church men looking for easy, short-cut, methods of raising church finances.

16. One of the hardest problems of many of our churches is to know how to free a church of a large building indebtedness. Shall we raise it in a special fund campaign in one or more efforts, or shall we amortize it over twelve to twenty years and pay a proper share each year? We all know that it is easier to make church debts than it is to pay them. We also know that some day there will come a minister or a membership which "knew not Joseph" and will have no zeal for paying an old debt. We also know that church debts must be paid if we are to remain Christian. Mortgage companies have boarded up some churches in the last few years. Other churches are in the hands of a receiver and some are trying to work their way out through Section 77B of our National Bankruptcy Law. Some church boards try to brow-beat the concern which was kind enough to loan them money and other boards are trying to pay the church debt by taking it out of the salary of the minister. Every church presents a different problem and no one answer will cover all. Use the plan and follow the traditions which have worked best in your denomination. We must somehow find an honorable way to pay our church debts. Personally, I have more faith in special campaigns for debt reduction with payments running over 25 to 40 months than I do in a 12 to 20 year amortizing scheme. Such campaigns can be repeated every few years if the amount is too large to undertake at one time. The amount of the appeal should

be based upon the economic condition of your people at the time. The older people who created the debt will usually feel more responsibility for it than the newer members. Get their proper share before they lose it or before they give it to some other cause. The funds for such efforts should be collected by special treasurers through enevelopes of a different color from the current expense envelope. Such special campaign will not effect your current support as much as you now fear. Christian giving is more like catching water in a cup from a flowing spring than it is like dipping it out of a static basin. The fountains of Christian giving do not run dry. Don't forget that 45% of the stock dividends in our land and that 80% of the life insurance in this country are paid to women. Also remember that while the men in most of our church homes make the money first, then women make it last. Cultivate your women. Of course any scheme will require special study and plans and can only succeed after a period of loyalty cultivation, stimulation and organization.

17. Where special campaign counsel or trained campaign directors are needed, The Church Service Bureau, Inc., 920 Witherspoon Building, Philadelphia, Pa., is in position to help. Dr. A. F. McGarrah is the Director of this Bureau and brings to it thirty years of practical service in research, books and pamphlets on church finance and also experience in directing hundreds and hundreds of church campaigns. This Bureau has helped raise about $50,000,000 in over 1,000 churches. There were thirty people working with this Bureau at the beginning of the depression. The staff was reduced to Dr. McGarrah alone for a few years, but now has twelve trained men and women in campaign work. The Bureau is represented in the Central West by George G. Dowey and Ira D. Vayhinger, 8 South Dearborn Street, Chicago and by C. A. Tevebaugh (the speaker), 2823 Washington Blvd., Indianapolis. This Bureau has helped all kinds of churches during the past year secure money for new buildings, debt reduction, additions, alterations, special projects, and current every member canvasses. The Bureau fees are on a modest self-supporting basis. The entire expense in many campaigns has been only about 2%, which covered fees, printed matter, postage, extra help, etc.

I shall be glad to describe some of these campaign efforts and to answer any questions you may wish to ask from the floor. I shall also be glad to confer with any of you regarding your own church financial problems. The church should be alert and early in the field for pressing financial needs. Challenge, consecration and the proper plan will win!

The Surrendered Life

By REV. CALVIN B. WALLER, D.D.
Pastor Second Baptist Church, Little Rock, Arkansas

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5).

Christianity is the religion of power. Its outstanding characteristic is power with God. Jesus promised: "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

The vital need of which Christians are conscious everywhere is that of power. The burden of the true heart-cry is for power. Power to stay the tide of sin and iniquity; power to cause the godless world to pause and consider the impending spiritual disaster; power to turn a wrong world upside down; power to make Jesus live again in our lives and hearts.

As we note the woeful lack of spiritual life and the appalling signs of spiritual death everywhere, we are painfully convinced of the need of spiritual power. Lukewarmness among Christians, like that of the Laodiceans, which the "angel to the Church" so cuttingly rebuked. (Rev. 3:15-16)

Lack of power in many pulpits, perhaps in all the history of the church she has never had such men in her pulpits, men of gigantic minds, big hearts, great learning, burning eloquence, magic oratory; but the results are not commensurate.

When Luther, Knox, Whitfield and the Wesleys preached, men cried out for mercy. Simon Peter preached one sermon on the Day of Pentecost and 3,000 souls were converted; multitudes of the modern ministry needs must preach 3,000 sermons before one conversion. What makes the difference? The difference is power with God. Want of power in the churches, like that of Sardis of which the Spirit wrote: "I know thy works that thou hast a name that thou livest, and thou art dead" (Rev. 3:1).

But, the promise of power is to all faithful followers of Christ. Said the Master: "Behold I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

The pertinent query is, what is the gate-way to power? How may we receive the gift of the Holy Spirit for service? One word will answer, "Surrender"—"The Surrendered Life."

Some one has said that surrender, or consecration, is the voluntary offering of one's self unto God to do His will instead of one's own. This is the life that God will fill with power and bless, because this is the life He can use. He can't use a rebellious life; then why empower it? What of the folly of the king who would arm to the teeth his most dreaded foe?

No life will ever have or ought to have power until yielded to God. What right have you to pray for the gift of eloquence if you purpose to use it for your own popularity? Why should God enrich your voice if you propose to sing for the devil instead of for Christ?

Where is the consistency in asking God to bless your business if you intend to serve mammon with it instead of the Lord?

The life of power is, therefore, the life surrendered to the will of Christ!

When Paul had the vision of Christ on the Damascus Road, he cried: "Lord, what wilt Thou have me to do?" (Acts 9:6).

The world war has coined some phrases worthy of religion and valuable to the church. Such terms as "slackers", "drafted," "over the top" and "no man's land" are destined to wide meaning and usage amongst us. Perhaps the most significant in matters of religion of all these war phrases is the last to come into usage, "unconditional surrender."

After four years of the most cruel and barbarous warfare in the history of the world; after the civilized world had struggled in a death-grapple until blood flowed like mountain streamlets, the powers of Prussian Militarism battered and shattered, sued for peace. When the German messengers stood stripped and conquered before General Foch and asked for the terms of armstice, they were met with the practical condition, "Unconditional Surrender."

This is the claim of the Lord-ship of Jesus, "Unconditional Surrender." It is not enough to claim Him as Saviour, we need must crown Him Lord of all. Christ not only wants saved sinners, He wants surrendered saints. Many covet the crown, but despise the cross. (Matt. 16:24)

Now, what is the deep-down meaning of "The Surrendered Life"—"Unconditional Surrender" to Christ? Or—

(1) Surrender—How? Two words will answer:

a. Disarmament, or self-renunciation

Sin is rebellion against God—carnality is sin (Rom. 8:7). To surrender means to disarm greed, lust, worldliness—whatever the

sin in the life must be put down before the surrender will be complete.

The weapons of our sinful warfare are implements of the flesh (Rom. 6:13), and must be laid down before Christ will accept our surrender. Disarmament alone insures peace and power.

"My hands were filled with many things,
That I did precious hold
As any treasure of the kings
Silver or gems of gold.
The Master came and touched my hands
(The scars were in His own),
And at His feet my treasures sweet
Fell shattered one by one,
'I must have empty hands', said He,
'To work my work with thee.'"

b. Obedience—or, following the will of God.

Prof. Henry Drummond has said: "The end of life is to do the will of God." No servant is surrendered to his master's will who does not obey.

J. Stuart Holden says: "There can be no bestowal of the Holy Spirit where there is unwillingness to obey God."

Jesus said: "If a man love Me, he will keep my words" (John 14:23). To obey is the outward expression of an inward surrender. "To obey is better than sacrifice." "What wilt Thou have me to do?" is the ringing echo of surrender.

"When we walk with the Lord
In the Light of His Word,
What a glory He sheds on our way!
While we do His good-will,
He abides with us still,
And with all who will trust and obey!"

But, perhaps, the more important query is

(2) Surrender—What?

The Macedonians are the answer: "They first gave their own selves unto the Lord" (II Cor. 8:5). The glory-crowned peaks of the text are, "first", "gave", "own selves", "unto the Lord." "Their ownselves", "first"; they gave other things, but they first gave their own selves.

Amasiah, the chief officer in King Jehoshaphat's army, is the answer: "Amasiah who willing offered himself unto the Lord" (II Chron. 17:16). This commander of 200,000 picked men of the king's army, "willingly offered himself unto the Lord." That is the answer to what to surrender to Christ—self, himself, themselves.

"The Surrendered Life" then means the surrender of all to Jesus—mind, soul, body, time, talent, wealth, family.

As Dr. Truett well says: "Christ must be Lord of all, or He will not be Lord at "all."

But, in the light of these Macedonian Christians and Amasiah of the Old Testament, let us note briefly some things. "The Surrendered Life" includes

(1) Wealth

Paul wrote of these Macedonian believers: "Moreover, brethren, we do you to wit of the grace of God bestowed on the church of Macedonia; how that in a great trial of afflictions, the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:1-2).

Money represents life; it is life. It represents toiling days and sleepless nights. Wealth is just so much of self—brawn, brain and blood. That is why the Lord, who owns all things, "The earth and the fulness thereof" (Ps. 24:1); He, who said: "The silver is mine and the gold is mine" (Hag. 2:1); "And the cattle upon a thousand hills" (Ps. 50:10); "The world is mine and the fulness thereof" (Ps. 50:12), demands of His stewards tithes and offerings (Mal. 3:10).

Liberality of purse is a sure sign of the surrender of life. A gift is the supreme offering of love—the language of love.

Mark the gift of God in Christ (John 3:16); the gift of the betrothal of souls; the gift of mother-love! "Abound ye in this grace also" (II Cor. 8:7)

"The Surrendered Life" sings :

> "Take my silver and my gold
> Not a mite would I with-hold."

(2) Family

It is characteristic of the early believers that when they yielded themselves "unto the Lord", they dedicated their family, their households with themselves—to wit: "The household of Lydia" (Acts 16:34), and of the Philippian jailer (Acts 16:34).

We can so conclude of the Macedonians, they dedicated their households.

The Lord wants your family. He has ever dealt with the family. The most supreme sacrifice recorded in the Old Testament Scriptures is that of Abraham's offering of Isaac, his son (Gen. 22:1-14), a type of God's offering of His own Son (Rom. 8:32).

Your family is your life; you live for your own; you will die for them. One of the most stupendous hours in your life, as a parent, for the cause of Christ, your child and yourself, was when you definitely dedicated your child to God.

While conducting a series of meetings in an east Tennessee town I was making this plea for a dedicated family. At the close, I asked mothers to come to the altar who would dedicate their children unto the Lord. Many came; among them an Ex-Governor's wife. She said: "I dedicate my three children. I would rather my son would be a minister than to have him Governor of any state. I would rather my two daughters would be missionaries than to have them be the first ladies of the land." That is the crucial test of surrender—your own—are you ready for that?

"Take my child and let him be,
Dedicated Lord, to Thee."

(3) Life—"A Surrendered Self"

Once more, lay the text to heart, "They gave their own selves" (II Cor. 8:5). Man's supreme gift to Jesus is "A Surrendered self". This is surrender at blood heat. This is the greatest gift of all—"self." Anything short of this is professional and perfunctory. Life is the world's greatest asset. The new conception of life, taught of the Great Galilean is, given away in order to find. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. 10:39).

When I resigned my first pastorate in an upper east Tennessee town, I was succeeded by a former college mate. In about two years, word came that he and his good wife had volunteered to go to China as missionaries. My wife and I visited them that summer on our vacation; they were as happy in anticipation as if they were going to visit friends. In a few months they sailed, and this touching incident was told.

On their last visit home the wife's father begged her not to go to China; he offered her a farm near his home where they could live in comfort and be near him. To all of which she answered with sobs: "Daddy, don't tempt me with your farm;

don't make it harder for me to leave you. It hurts; but I must go. China's millions call; Jesus bids me 'Go.' Send me away with your blessing." He did. He took her in his arms, kissed her tear-stained cheeks, saying: "Go, my daughter, and my prayers shall go with you."

She first gave her own self unto the Lord.

"They first gave their own selves unto the Lord, and unto us by the will of God" (II Cor. 8:5).

Who will say, "Master, from today, Thou shalt be first and all with me and mine. Oh, the unspeakable peace, happiness, safety and usefulness of such a life as that! It shall be like "a tree planted by the rivers of water, that bringeth forth its fruits in its season" (Ps. 1:3).

"All to Jesus I surrender,
All to Him I freely give,
I will ever love and trust Him
In His presence daily live.

"All to Jesus I surrender,
Lord, I give myself to Thee,
Fill me with Thy Holy Spirit,
Let Thy blessing fall on me."

The Second Mile Life

By REV. CALVIN B. WALLER

"And whosoever shall compel thee to go a mile, go with him twain" (Matthew 5:41).

The gray dawn of a new day was just breaking. John, the Baptist, had announced "The Kingdom of Heaven is at hand."

The Sermon on the Mount is Jesus' proclamation of this new era. It is the King's pronouncement concerning His Kingdom. It has been aptly styled the "Magna Charta of the Kingdom of Heaven."

With the multitudes gathered on the mountain slope, perhaps overlooking the beautiful Sea of Galilee, there in a pulpit not made with hands; with the blue sky as a roof, and the ends of the earth as the walls of His Cathedral, Jesus taught His disciples the program for His Kingdom, which He offered to the Jews, which they rejected, and which is now being made ready for His personal reign (Matt. 5:3, 10, 20).

The Sermon on the Mount is pre-eminently Kingdom-teaching. It is applicable to us as believers and followers of Christ, since we, by saving grace, are heirs of this Kingdom.

After opening to His disciples the wicket gates of character, blessedness in the Beatitudes, our blessed Lord proclaims "some laws of the Kingdom", with such strict and startling injunctions as, "to give coat and cloak when a coat is wanted; to take two blows when one is offered; or travel two miles when one is compulsory." (Matt. 5:38-41)

What did His Jewish audience gather from His severe Kingdom requirements? Methinks there arose before them the hateful picture of a Roman soldier under the sanction of his military law, compelling a Jew to the defiling business of carrying his burden for a mile.

Now to have this new Teacher proclaim that under such compulsion a Jew should be willing to go an extra mile for this despised Roman soldier must have aroused the Jewish temper.

There was another strange custom and law, that our Lord must have had in mind. If a stranger were traveling through a strange country and did not know his way; if he should meet a native

who knew the country, the stranger could stop the native, and compel him to be his guide. The custom and law made it obligatory upon the native to lay down his burden, turn aside from his journey and go back with the stranger for one mile. At the end of that one mile the requirements of the law were met and the stranger could not compel the native to go one foot further. The Master taught His disciples: "And whosoever shall compel thee to go a mile, go with Him twain" (Matt. 5:41).

What means this strange teaching? The first mile is law; the second mile is grace—love. The first mile, one is compelled to go; the second mile, one goes voluntarily.

Now, the deep spiritual teaching is that true Christianity begins where necessity ends. Samuel Chadwick puts it: "Virtue begins where compulsion ceases." An individual deserves no special honor for being as good as the law compels him to be and doing what the law makes him do. One may be a law-abiding citizen of the land and not be a Christian at all. To be a true follower of Jesus is a bigger thing than law. To live up to the law of duty is to live on the stretch of the first mile of compulsion; only when one enters the stretch of willingness to do more than required does he enter upon the second-mile life.

The Master makes this clear in His paradox of the servants who had plowed all day and served at night, who deserved no thanks for doing their duty in what they were commanded by their Master. He applied this to His disciples thus: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do" (Luke 17:10).

The truth stands out, that only when the willingness of Christ's man to do overflows his obligations, does he become what Jesus would call a "profitable servant." "And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41).

This is a wonderful and far-reaching teaching. The best workman is not he who stops his pick in mid-air when the whistle blows; not the clerk who drops his pen when the clock strikes the closing hour; not the employer who pays just the least that will satisfy his contract with his employee—but the one who is willing to do some extra things; go a little farther than law for righteousness sake and the good of others.

What evils would be remedied, what misunderstandings would be settled, if this standard of "The Second Mile" of Jesus were to become the standard of daily Christian living!

It is not the things we do that we are compelled to do that

count for Christ, character and Christian conduct; but, the things we do extra—the things we do not have to do. The extras of life are its touches of heaven. That is what adds value to a gift.

(1) In Treatment of Enemies

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:43-44).

The law of retaliation is the rule of the world in dealing with enemies. The instinct of the savage man is to do as much harm as possible to one who has injured him. This wild justice of revenge was the only legal code of the primitive man. In time the law of retribution was instituted as a check upon this rough and ready method of vengeance. The penalty was to be inflicted by a judge, not by the injured man. It was to be exactly equal to the injury; not less, for that would palliate the guilt; not more, for that would open a fresh score of wrong. The law of retribution in the Mosaic code is the first step in checking the desire for vengeance. Jesus here would have believers take another step forward, even to the extent of yielding some of his personal rights. The Christ-standard is far above the world's law of retaliation or the Mosaic code of restitution.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

"But I say unto you which hear, Love your enemies, do good to them which hate you" (Luke 6:27).

Vengeance is born of the devil. Malice is the vinegar of hell in the soul; to cherish the spirit of revenge, to hold a grudge with a "Wait, he has had his day, but mine will come, and then I'll put the thumb-screws on him", will take the sweetness out of any soul. The Christian standard is to yield a right for the sake of reconciliation.

But, some of you will say: "That doesn't fit me, I don't carry a grudge, I'll forgive, I'll go half way." Very well, let us see about your going half way. What profit is there in that? What right have you to boast about going half way? What difference is there in that, and the way much of the world does it? Can you picture an unbeliever of your most confidential acquaintance, who if you were to have a difference would not meet you half way to settle it? If you are not willing to do more than that as a Christian, wherein are you different from him? What then is

the teaching of the text: "Go the other half . . . go the other mile . . . meet your offender all the way if need be."

I, as firmly believe that it is the high privilege of the Christian to make all concessions to settle a quarrel, as I do that the Master gave us the example of how to do it. Shall I be a weakling and surrender my rights? You never any more clearly establish your rights than when you do more than your neighbor would do to be his friend—you become his lord and master then.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he would not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (Matt. 18:15-17).

Two queries arise. Can this "second mile" be traveled? Thousands have. Ought one thus surrender his independence and manhood? There is no surer way to be a master of men than to go farther than they to be a friend to an enemy.

(2) In Dealing with Unfortunates.

"And if ye lend to them of whom ye hope to receive what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is king unto the unthankful and to the evil" (Luke 6:34-35).

The test of your religion does not come in your relation to your chosen friends, you will do anything for them. You will go the other mile for your family if you be the right kind of a father. Who of you would not a thousand times rather take the surgeon's knife into your own flesh than to see it go into the body of your child? But that is hardly the "other mile."

Who of you, if that confidential friend of yours were to want to borrow your coat would not say "take my cloak also"; but that is hardly the "other mile." The question is will you do that for the unfortunate fellow who lives in the alley or begs at your door? Read the verse following the text: "Give to him that asks of thee, and of him that would borrow of thee, turn not thou away."

Does that mean that I am to be a perpetual almshouse for godless, worthless poor? Not a bit. It is as righteous to say "no" as "yes", sometimes. But clearly does the Master mean to say that the test of neighbors is not social law of equality. It is no sign

that you have the Christian spirit when you give a gift to a friend from whom you expect equally as valuable a gift at least in return; but the evidence comes in what you give to the pauper from whom you expect nothing. What right have I to talk about being a righteous neighbor if I simply loan to them from whom I expect to get back with interest—nay, the spirit of the Bible neighbor is to supply the begging Lazarus at the gate, or the pleading heathen in heathendom, from whom I know can never return a farthing. It is one thing to give gifts to kings; it is an infinitely better thing to give gifts to orphans.

During my pastorate in Knoxville, Tenn., the baby of a very poor family died. Our church owned a lot in one of the cemeteries, which was used for burying the poor. One of my workers came and asked to bury this child in the lot. I went and consulted the Chairman of our Board, and arrange for it; the worker then asked me to conduct the funeral. Next morning, two of our good women volunteered to go with me to the little one's funeral. They carried two small bunches of flowers. The poverty of that home can scarcely be imagined! The casket for the baby was a plain pine-board box. When I had concluded the services, these two godly women came and laid their two bunches of flowers on the pine-board box.

That afternoon a distinguished city official was buried. Two carriage-loads of flowers were placed on his grave; the local paper had a two column picture of his decorated grave.

I said from my pulpit the next Sunday that I believed the angels came closer to earth to catch the perfume of the two little bunches of flowers on the baby's grave, than the two carriage-loads on the grave of the distinguished citizen. The one was placed there by society, in keeping with social custom; the other, by two women who were ready to go "the second mile."

(3) In Service to the Kingdom.

The law of the Kingdom is the rule of love. Law says "Thou shalt"; love says "I will do more than I must to keep the law." The law is a schoolmaster to bring us to Christ, that causes us to sacrifice for Him. The Christian ideal is a larger life than a so-called "Bible Christian." Let us illustrate,

(a) The law of the "tithe." The Bible law of giving is a tithe; not to tithe is to rob God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3:8). The grace of liberality is a larger ideal. This Christian standard of giving may even mean giving up all, as the widow and her two mites.

(b) The law of service. The Bible law of service is one day holy unto the Lord; the standard of Christian love is holiness unto the Lord in all things at all times. That is the meaning of the text, the first mile for law's sake—the second mile for love's sake.

When I was a small boy, if my father gave me a certain task to perform, and I did that and no more, he seemed to take no special delight, and I, no special joy. But if I did more than he said, I had to do; if I performed an extra task, went an extra mile because I loved my father, he was delighted and I was happy. I rather feel that the Heavenly Father is like that. He says we must do certain things; we do that and no more. Wherein lies His delight and our joy? It is the extra things—the other mile—that counts.

"Ah, my brother, will it pay
At Christ's judgment seat, some day?
It will have been worth our while
To have gone the other mile."

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